DAYS OF THE LORD

Earl Christian

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Table of Contents

Preface 3
Chapter 1: The Voice of the Rabbis 4
Chapter 2: A Day of the Lord in Scripture 6
Chapter 3: The Six Days of Creation/Six Millenia of World History Theory 9
Chapter 4: A Time, Times, and a Half: The Vision of Daniel 13
Chapter 5: The Three Days of the Messiah 17
Chapter 6: Establishing a Consistent Chronology Based on Days of the Lord 19
Chapter 7: Fulfillment of Prophecy in the Sixth Millenium: The Ottoman Empire 25
Chapter 8: Fulfillment of Prophecy in the Sixth Millenium: The Nation of Israel 27
Chapter 9: Fulfillment of Prophecy in the Sixth Millenium: The Cedars of Lebanon Prophecies 34
Chapter 10: Dating the End of World History and the Start of the Millenial Reign of Christ 49
Chapter 11: The Great Day of the Lord: The Millenial Reign of Christ 56
Chapter 12: An Appeal to Those Readers Who Are Not Yet Believers 58
Bibliography 59
Index 61

Preface

The purpose of my writing this book is to convey to others a series of insights that I have been given into biblical prophecy inspired by the Holy Spirit during the past five years. It has become evident to me that my main spiritual gift is the gift of knowledge. This gift has manifested itself in terms of seeing with clarity the meaning of a variety of scriptural passages, and to see the interrelationships between the passages. A guiding principle I have used is that, since it is evident that the prophets were very precise in predicting a large number of events and details concerning the First Advent of Jesus Christ many centuries in advance of his arrival, that it is logical to assume that the prophets will be shown to be accurate in any prophecies that they have made that had not yet been fulfilled at the time of the writing of Holy Scripture, and in those that that are yet to be fulfilled, and that very serious consideration should be given to the details of these prophecies. I have been amazed at the consistency and structure within scripture, and how that many different parts of scripture are closely connected to one another, to give a greater meaning than the each part taken individually. I believe that I have been able to uncover some fundamental truths, and that it is God's will that I share them with others.

I did not seek in my daily reading of the Bible to uncover details concerning end time events; however, as such details began to be revealed to me, I wrote some of them down in the form of articles such as you would find in an academic journal. I was inspired at some point to piece these together, along with other insights into scripture and research that I have done, into a book, the results of which you see presented here.

It has been a great learning experience for me to study the writings of great Christian authors such as Archbishop James Ussher, Dr. Edwin Thiele, John Bunyan, Dr, Floyd Nolan Jones and others, in addition to the early church fathers such as Irenaeus, Cyprian, and the church historian The Venerable Bede. I have been enriched greatly by this experience, as I hope you will be as you read this book. I certainly encourage you, the reader, to check out the factual basis for statements and interpretations of scripture that I make in this book. I firmly believe that as you get closer to the truth, you get closer to God, and conversely, as you get closer to God, you get closer to the truth. I hope this book provides a step toward both. May you be blessed as you read it.

Chapter 1: The Voice of the Rabbis

The following is a passage from the *Babylonian Talmud: Tract Sanhedrin*. Here is presented a rabbinical discussion or Aggada concerning the coming of the Messiah at the end of a presentation of oral law concerning the makeup and functions of the Sanhedrin. Many references are made to oral teachings of prominent rabbis dating back centuries before the time of Jesus Christ:[1]

> The rabbis taught: It reads [Deut. xxxii. 36 and 37]: "For the Lord will espouse the cause of his people, and bethink himself concerning his servants: When he seeth that their power is gone, and the guarded and fortified are no more." Ben David will not come until the denouncers will increase. According to others, unless the disciples will decrease; and still according to others, until the pockets will be empty of aperuthan. And some others also say unless they will renounce their hope to be redeemed. And this is as R. Zera found the rabbis occupying themselves with the question of the Messiah. And he told them, I beg you do not make the thing further than it is, as there is a Boraitha that the following three come suddenly after renouncing all hope for them, viz., the Messiah, found and a bite of a serpent. R. Ktina said: For six thousand years the world will continue, and in the seventh it will be destroyed. As it reads [Isa. xii. 11]: "And exalted shall be the Lord alone, on that day." Abayi, however, said two thousand will be destroyed, as it reads [Hosea, vi. 2]: "He will revive us after two days. There is a Boraitha in accordance with R. Ktina: As in the Sabbatic period, the seventh year is a release, so will it be with the whole world that one thousand years after six will be a release, as above cited verse [Isa. xii. 1] and [Ps. xcii. 11]: "A Psalm or song for the Sabbath day," which means the day will be all Sabbath. And as [ibid. xc. 4]: "For a thousand years are in thy eyes but as the yesterday when it is passed."
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> The disciples of Elijah taught: The world will continue for six thousand years, the first two thousand of which were a chaos (Tahu), the second two thousand were of wisdom, and the third two thousand are the days of the Messiah, and because of our sins many, many years of these have elapsed, and still he has not come….
>
> Said R. Jeroshua to him: I call your attention to [Dan. xii. 7]: "Then heard I the man clothed in linen, who was above the waters of the stream; and he lifted up his right hand and his left hand unto the heavens, and swore by the Everliving One that after a time, times and a half, and when there shall be an end to the crushing of the power of the holy people, all these things shall be ended. And R. Eliazar kept silent….[2]

The prime objective of this book is to demonstrate that within this discussion, that these rabbis presented three essential prophecies necessary to frame the entire chronology of the world after

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[1] D. T. Taylor, *The Voice of the Church on the Coming and the Kingdom of the Redeemer*, revised and edited by H. L. Hastings (London: Elliot Stock, Cornish Brothers, 1873), 25.

[2] Michael L. Rodkinson, *New Edition of the Babylonian Talmud: Tract Sanhedrin*, Vol 16 (Boston: New Talmud Publishing Company, 1903), 302–306. For an alternative translation see: Jacob Neusner, *Babylonian Talmud: Tractate Sanhedrin*, Vol 16, Folios 97A, 97B, 98A (Peabody, MA: Hendrickson Publishers, 2005), 520–523.

Creation. Although the rabbis did not understand fully the connection between the prophecies, a demonstration of the interconnectedness of these prophecies will be provided.

Chapter 2: A Day of the Lord in Scripture

There is a specific meaning attached in the Bible to any day that is designated "a day of the Lord." These are days in which God takes an active, supernatural role in shaping the destiny of mankind. Each day of the Lord is a symbolic day, although the scriptural account describes an actual event that has or will take place that foreshadows a future era of the history of mankind of one millennium in actual time. This symbolic day is not necessarily of a 24 hour duration, and could be as short as a few milliseconds or extend to several million years. The association of the symbolic day to an actual period of time is made by two specific biblical references:

> Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. (Ps 90:1–4)

This passage is from a psalm of prayer, the only psalm attributed to Moses. This association of one day with one thousand years is made again in the following passage:

> Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. (2 Pet 3:3–8)

These passages clearly associate one day of the Lord with one thousand years of man. It will be shown that there are three such time periods given in days which are intended to be days of the Lord:

1. The six days in which God created the world and the seventh day of Sabbath rest;
2. The 3½ days in which the bodies of the two witnesses will be on display in Israel;
3. The 3 days referred to in Hosea 6:2 in which the children of Israel are awaiting their redemption by the Messiah, and the companion verse Luke 24:46 in which Jesus announced that he had completed his mission by his suffering and resurrection from the dead on the third day.

A day of the Lord is a designated period of time in the Bible in which God actively intervenes in his Creation. The Creation itself represent one such series of these days, in which God intervened to create the world in six days, followed by a seventh day in which he rested from his labor. A second series of days of the Lord is the 3½ days in which the two witnesses' dead bodies remain on display in a street outside Jerusalem. Here God allows them to be killed, and then after the specified time period calls them up to heaven. The third set of these special days is the two day period of waiting for the coming of the Messiah by the children of Israel, followed by the third

day in which he is to redeem them. Symbolizing the same period is the 2 days of the crucifixion and entombment of Jesus Christ, followed by the 3rd day in which he is resurrected. Here God turned his back on Jesus and allowed him to accept the punishment for the sins of all mankind, then raised him up on the third day. Each of series of days will be shown in the next chapter to have a counterpart in human history in terms on millennial periods as directed by Psalms 90:4 and 2 Peter 3:8.

God was intimately involved in every aspect of the six days of Creation. In every sense, these were "days of the Lord". An important symbolism in the Genesis 1 account of the fourth day in particular gives a further indication of this association:

> And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day. (Gen 1:14–19)

Scofield's analysis interprets the greater light as a type of Christ. He presents as evidence the scriptural reference of Malachi 4:2 in which he is referred to as the "Sun of righteousness." He also suggests that the stars represent the individual believers. However, Scofield interprets the moon, the lesser light as typifying the church.[3] I would suggest a better interpretation as indicated by the following scriptural passage:

> In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe, He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. (John 1:1-9)

The sun is the true source of light; the moon only displays light that is reflected by the sun. It, in effect, "bears witness" to the sun. This leads to the conclusion that God intended the creation of the sun and the moon on the 4th day to foreshadow the lives of Jesus and John the Baptist in the 4th millennium. A further evidence of this interpretation is the dream of Joseph presented in Genesis 37:

> And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and behold, the sun and the moon and the eleven stars made obeisance to me. (Gen 37:9–11)

Although the contemporary fulfillment of the prophetic dream, was the immigration of Joseph's father and brothers to Egypt under Joseph's protection and rule, a second interpretation of this dream, fulfilled at a later time, is represented by the lives of Jesus, John the Baptist, and the eleven faithful disciples of Jesus giving glory and praise due to the Father. The fact that all of these men were born during the 4th millennium gives further credence to the association of the 4th

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[3] See interpretation of Gen 1:16 in *The Scofield Reference Bible*, C. I. Scofield, ed. (New York: Oxford University Press, 1945), 4.

day of Creation to the 4th millennium of man. This is turn indicates an association between the days of Creation and millennia of mankind. The association of the 4th day with the appearance of the sun will be shown to have a prophetic significance relating to the end times and specifically to the Second Advent.

Chapter 3: The Six Days of Creation/Six Millenia of World History Theory

It is clear from the text of the Babylonian Talmud, that many of the rabbis believed that the six days of Creation represented the entire span of 6000 years of history until the millennium of the Messiah. Many of the early church fathers of the second and third century AD believed this also. Those who held to the view that there would be a future millennial reign of Christ were known as millenarians or chiliasts. The Epistle of Barnabas, of unknown authorship, written sometime in the late 1st or early 2nd century AD after the destruction of the temple at Jerusalem in 70 AD, contains the following text:

> Furthermore, concerning the sabbath it is also written, in the Ten Words that he spoke to Moses face to face on Mount Sinai: "And sanctify the Lord's sabbath, with clean hands and a clean heart." And in another place he says: "If my children guard the sabbath, then I will bestow my mercy upon them." He speaks of the sabbath at the beginning of Creation. "And God made the works of his hands in six days, and finished on the seventh day, and rested on it, and sanctified it." Observe, children, what "he finished in six days" means. It means this: that in six thousand years the Lord will bring everything to an end, for with him a day signifies a thousand years. And he himself bears me witness when he says, "Behold the day of the Lord will be as a thousand years." Therefore children, in six days — that is, in six thousand years — everything will be brought to an end, "And he rested on the seventh day." This means: when his son comes, he will destroy the time of the lawless one and will judge the ungodly and will change the sun and the moon and the stars, and then he will truly rest on the seventh day. Furthermore, he says: "You shall sanctify it with clean hands and a clean heart." If, therefore, anyone now is able, by being clean of heart, to sanctify the day that God sanctified, we have been deceived in every respect. But if that is not the case, accordingly then we will truly rest and sanctify it only when we ourselves will be able to do so, after being justified and receiving the promise; when lawlessness no longer exists, and all things have been made new by the Lord, then we will be able to sanctify it, because we ourselves will have been sanctified first. Finally, he says to them: "I cannot stand your new moons and sabbaths." You see what he means: it is not the present sabbaths that are acceptable to me, but the one that I have made; on that sabbath, after I have set everything at rest, I will create the beginning of an eighth day, which is the beginning of another world. This is why we spend the eighth day in celebration, the day in which Jesus both arose from the dead and, after appearing again, ascended into heaven.[4]

This is a concise interpretation of the meaning of the six days of Creation, the seventh day rest, and the resurrection of Jesus on the first day of the new week. To summarize: (1) the six days of Creation represent 6000 years, one millennium for each day, (2) the seventh day represents the Sabbath rest of God whose antitype is the Second Coming and millennial reign of Jesus on the earth, followed by an eighth day which is the beginning of the new heavens and the new earth. This is the first dimension to the chronological framework of world history. As indicated previously, many of the early church fathers ascribed to this interpretation of the Genesis account

[4] Epistle of Barnabas 15.1–15.9, in *The Apostolic Fathers*, edited and translated by Michael W. Holmes, 3rd ed. (Grand Rapids, MI: Baker Academic, 2007), 427–429.

of Creation.[5] Irenaeus, bishop of Lyons, considered to be the most significant theologian of the 2nd century AD, addressed this issue as follows:

> For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: "Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works." This is an account of the things formerly created, as also it is a prophecy of what is to come. For a day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year.[6]

Other early theologians who espoused this view included third century bishops Cyprian, Hippolytus, and Victorinus in the third century, and the fourth century writer Lactantius.[7] However, during the next few centuries there was a shift away from the millennial interpretation, to a belief in six ages of the world of different time spans. An important voice in this interpretation was the seventh century Anglo-Saxon historian and Benedictine monk known as The Venerable Bede, as evidenced by the following excerpt from his essay entitled "Concerning the Six Ages of the World":

> But, once for all, rejecting these conclusions as heretical and frivolous, be it ours to hold with sincerity the catholic belief, that those six days in which God made the world, and the seventh day on which He rested from his work, and which on that account He sanctified and blessed as a day of rest for ever, do not signify 6000 years of a world of labour, and a seventh millenary of the reign of the blessed on earth with Christ, but rather six ages of the world in its progress to its close, in which the saints labour in this life for Christ's sake, and a seventh of everlasting rest in another life, which their spirits, separated from the body, enjoy with them.… And in like manner, as no one of the five past ages appears to have contained exactly 1000 years, but some more, and some less, and no two to have corresponded in length, so, also, the duration of the present age must be unknown to mortals, and known only to Him who has enjoined His servants to watch

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[5] For a detailed discussion of the six Creation day/six millennia theory and the theologians that subscribed to it, see D. T. Taylor, *The Voice of the Church on the Coming and the Kingdom of the Redeemer*.

[6] Irenaeus, *Against Heresies* 5:28:3, http://www.columbia.edu/cu/augustine/arch/irenaeus/advhaer5.txt (accessed 6/8/09); "Saint Irenaeus," *Dictionary of World Biography, Volume 1, The Ancient World*, Frank N. Magill, ed. (Chicago: Fitzroy Dearborn Publishers, 1998), 449; Taylor, *The Voice of the Church on the Coming and the Kingdom of the Redeemer*, 60, 62.

[7] Cyprian, "An Exhortation to Martydom", *Ante-Nicene Christian Library*: Translations of the Writings of the Fathers, Vol XIII, Roberts and Donaldson, eds. (Edinburgh: T & T Clark, 1869), 69; Hippolytus, Commentary on Daniel 2:4, *The Ante Nicene Fathers*, Vol V., Roberts and Donaldson eds., (New York: Charles Scribner's Sons, 1903) 179; Lactantius, "Of the First and Last Times of the World", *The Divine Institutes*, 7:14, *The Ante-Nicene Fathers*, Vol VII, Roberts and Donaldson, eds. (New York: The Christian Literature Company, 1890), 211–212; Victorinus, "On the Creation of the World," *The Ante-Nicene Fathers*, Vol VII, Roberts and Donaldson, eds. (New York: The Christian Literature Company, 1890), 342.

> with their loins girded about and their lights burning, like unto men that wait for their Lord when He shall return from the wedding.[8]

Archbishop James Ussher, in fact, presented his influential sixteenth century chronology *Annals of the World* in terms of ages of the world.[9]

In the nineteenth century, a further drift away from the millennial interpretation was evidenced by the dispensationalism of Charles Nelson Darby, in which man is tested for a period of time, a dispensation, with respect to obedience to a particular directive of God.[10] Scofield was an adherent to this philosophy and presented the seven dispensations in the Scofield Reference Bible.[11] However, some Christian theologians throughout the ages have continued to see the six Creation days as six millennia, followed by the sabbath rest of God typifying the millennial reign of Christ. This includes the noted author of *Pilgrim's Progress*, John Bunyan, who wrote the following analysis of Genesis 2:3 in his work *An Exposition of the First Ten Chapters of Genesis*:

> The seventh day did signify two things: First, Christ Jesus, who is as well the rest of the justice of God, as a rest for sinful man. Secondly, It was also a type of that glorious rest that saints will have when the six days of this world are fully ended.
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> For the first, the apostle makes the sabbath a shadow of Jesus Christ, "a shadow of things to come; but the body (or substance) is of Christ." Col 2:17. And hence it is that he is so often said to be "a rest" to the Gentiles, a glorious rest, and that he promiseth rest to such as cast their burthen upon him. Matt 11:29.
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> The second also the apostle asserteth in that fourth chapter to the Hebrews, "There remaineth therefore a rest," or the keeping of a sabbath, "to the people of God:" ver. 9. read also ver. 4–11. Which sabbath, as I conceive, will be the seventh thousand of years, which are to follow immediately after the world hath stood six thousand first: for as God was six days in the works of creation, and he rested the seventh; so in six thousand years he will perfect his works and providences that concern this world. As also he will finish the toil and travel of his saints, with the burthen of the beasts, and the curse of the ground; and bring all into rest for a thousand years. A day with the Lord, is as a thousand years: wherefore this blessed and desirable time is also called "a day," "a great day," "that great and notable day of the Lord," Acts 2:20. which shall end in the eternal judgment of the world ….[12]

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[8] The Venerable Bede, "Concerning the Six Ages of the World," *The Church Historians of England*, Vol I, Part II (London: Beeleys, 1853), 625–652.

[9] Archbishop James Ussher, *Annals of the World*, revised by Larry and Marion Pierce (Green Forest, AR: Master Books, 2003).

[10] Craig C. Hill, *In God's Time* (Grand Rapids, MI: Wm B. Eerdman's Publishing Co., 2002), 200–203.

[11] See a discussion of the seven dispensations preceeding Genesis 1:28 in the *Scofield Reference Bible*, 5.

[12] John Bunyan, *An Exposition of the First Ten Chapters of Genesis*, from *The Works of John Bunyan*, Vol 2, George Offer, ed. (London: Blackie and Son, 1861), 424.

Advocates of the 6 day/6000 year theory also include the early nineteenth century biblical scholar Adam Clarke, and the latter twentieth century author, Walter Dolan.[13]

Richard Kyle points out in his book, *The Last Days are Here Again*, important reasons why the interest of the early church in the earthly millennium faded out. A key reason was that the estimates of the current age of the world at that time were generally based on the Septuagint version of the Bible, which indicated that the earth was 5500–5700 years old. This led to the expectation that the start of the millennium would only be at most a few centuries away. When these predicted times of the ushering in of the millennium had past, most theologians lost interest in the millenarian movements. A second key reason for loss of interest was that Christianity changed from being a persecuted minority religion to the official religion of the Roman Empire, and in the process of spreading worldwide.[14] The initial movement of the Holy Spirit at the Pentecost and in the subsequent years after, in which the gospel was spread by the apostles, had quelled, and Christianity has become an established religion. It could be concluded that the church lost some of its early fervor, and also some of the clear vision that the Holy Spirit provided. More recently, the Masoretic text has been shown to be in close agreement with portions of scripture found in the Dead Sea Scrolls.[15] Dr. Edwin Thiele has pointed out that in many of the passages involving the Israelite kings in the Septuagint, there appears to be editing done by scribes who did not understand the chronological system specified in the Masoretic text.[16] The Septuagint contains an obvious error in that it places the death of Methusaleh at 14 years after the flood.[17] The Masoretic text indicates a much later date for Creation than for the Septuagint. Archbishop James Ussher placed the date of Creation at 4004 BC, and other chronologists have proposed later dates.[18] As will be shown, these suggested dates, coupled with the interpretation of the early church of the six Creation days representing 6000 total years of the history of man, projects the end of the current world and the start of the millennial reign of Christ into the present era of the world. From this, it is evident that the six days/6000 years interpretation, presuming it represents an accurate rendering of the meaning behind the Genesis account of Creation, becomes of critical importance to the current generation of mankind.

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[13] Adam Clarke, "The Duration of the Earth," *Tracts on Prophecy: Ancient Landmarks No. 2*, H. L. Hastings, ed. (New York: H. L. Hastings, 1859), 1–3; Walter Dolan, *New Mind Papers*, BecomingOne Church, 1977, http://becomingone.org/nm15.htm, (accessed 6/11/09), NM 15.

[14] Richard Kyle, *The Last Days Are Here Again* (Grand Rapids, MI: Baker Books, 1998), 36–38.

[15] Floyd Nolen Jones, *The Chronology of the Old Testament*, 15th ed (Green Forest, AR: Master Books, 2005), 16.

[16] Edwin Thiele, *The Mysterious Numbers of the Hebrew Kings*, 3rd ed (Grand Rapids, MI: Kregel Publications, 1983), 89–94.

[17] Jones, op cit, 11.

[18] Archbishop James Ussher, *Annals of the World*, 9.

Chapter 4: A Time, Times, and a Half: The Vision of Daniel

A second key scriptural reference in the excerpt from the Talmud is the reference by Rabbi Jeroshua to a passage from Daniel 12. Here the critical passage is presented, starting with verse 5:

> Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. (Dan 12:5–7)

That this passage is referring to the end of time is corroborated by a similar passage in Revelation:

> And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets (Rev 10:5–7).

To date the end times, then, the following must be determined: (1) the time period represented by "time, times, and a half" in Daniel 12:7 and (2) the starting point in time of "time, times, and a half". The association of "time, times, and a half" with 1 time + 2 times + ½ time = 3½ times can be made by referring to two verses in Revelation 12:

> And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days (Rev 12:6).
> And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent (Rev 12:14).

These two passages describing what is clearly the same event indicate that the duration will be (1) 1260 days and (2) "a time, times, and half a time". The time period represented by (1) is about 42 months or 3½ years. This shows that the meaning of (2) in this instance is 1 year + 2 years + ½ year or 3½ years. This indicates that, in general, "a time, times, and a half" means 3½ times for the particular time period being referred to.

To determine the starting point of "time, times, and a half", it is important to establish the identity of the three men described in Daniel 12:5–6. It is consistent with scripture to associate "the man clothed in linen, which was upon the waters of the river" with Jesus Christ, as Mark 6:48–50 describes him walking on the sea. The two men that are on either side of the river can be associated with Moses and Elijah, as they were described as being with him and talking with him

at the transfiguration.[19] Moses and Elijah are also mentioned together in the book of Malachi.[20] That these two men are the two witnesses described in Revelation 11:3–12 is evidenced by the description of the powers they were to be given: to stop rain for 1260 days, and to turn water to blood and start plagues. These are the powers given to Moses and Elijah during their previous lives as described in Exodus 7–12, and 1 Kings 17:1. The starting point of the "time, times, and a half", then, is apparently a key event in the life of Moses or Elijah. It is natural to associate the one asking the question "how long shall it be to the end of these wonders" with the prophet identified with the key event that is the starting point. From the encounter Moses had with God at the burning bush, he knew what his destiny and purpose on earth was to be: to lead his people, the Israelites, to the promised land of Canaan. After leading his people through the wilderness for 40 years, he was shown the promised land of Canaan from a mountain near Jericho.[21] Although God did not allow him to cross over the Jordan with his people, he certainly knew that Joshua would lead them successfully to physically inhabit the land. However, from his daily fellowship with God during the 40 years of wandering in the wilderness, he must have been equally aware (Leviticus 26 confirms this) that they would not obey God and would live in spiritual darkness and engage in idolatry, and as a result not inherit the blessings that God had reserved for them until some time in the distant future. In fact, they would be taken away from the land and scattered throughout the nations. Moses, being their leader, would want to know when the coming spiritual revival, salvation, and everlasting kingdom of Israel under God would happen. It is clear that this is why he would ask the question, "how long …?". The answer given to him would then relate to a key event in the life of Moses, following the previous analysis. The primary event that Moses is associated with is his leading of the Israelites out of the land of Egypt through the Red Sea that God had parted. This strongly suggests that the Exodus is the starting point for the "time, times, and a half" prophecy of Daniel.

This leaves the question of the time duration that 3½ times represents, or simply, how long is "a time"? The prophecy of Daniel is referring to the end times, and the time of the prophecy was well before the birth of Jesus Christ. Since this is the year 2009, "a time" cannot be referring to a day, a year, or even a century, since 3½ centuries after any BC date would be well short of the current year. As previously established, symbolically one day of the Lord is scripturally associated with one thousand years of man, which would be applicable here, assuming that these days are symbolic days of the Lord.

It is important to remember here that these end times revelations were given to Daniel as a response to his prayer and fasting for his own people of the nation of Israel which had been scattered throughout other nations. These passages, then, primarily deal with the future of Israel. In Ezekiel 37, the "dry bones" prophecy gives a general picture of what is to happen to this nation in the future. The nation of Israel is depicted as being spiritually dead as represented by the scattered dry bones. Then the bones are joined together, and sinews and flesh appear upon the bones but no breath. This represents the coming together of the people of Israel again as a nation, but they are still spiritually dead. Finally God breathes upon the bones and they come to life. The

[19]Matt 17:3; Mark 9:4; Luke 9:30.

[20]Mal 4:4–5.

[21]Deut 34:1–4.

founding of the new nation of Israel in 1948 fulfills the prophetic joining together of the bones. However the vast majority of the people who live there do not recognize Jesus Christ as the Messiah, and thus have not received salvation or the spiritual awakening of the Holy Spirit. The following passage from Ezekiel indicates that there is a change that will happen:

> And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. (Ezek 37:13–14)

An outpouring of the Holy Spirit will come to the people of Israel. The parallel between the "dry bones" prophecy and the "two witnesses" prophecy of Revelation is striking, as evidenced by the use of the phrase "they stood upon their feet", a near-verbatim repeat of a phrase from Ezekiel 37:10:

> And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts to one another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, "Come up hither." And they ascended up to heaven in a cloud; and their enemies beheld them. (Rev 11:7–12)

The above passages from Ezekiel and Revelation describe a period of death and then resurrection. In the passage from Ezekiel, the entire nation of Israel is in a prolonged state of spiritual death followed by the outpouring of the Holy Spirit, which brings about a spiritual revival in the nation. In the passage from Revelation, the two witnesses representing the nation of Israel remain physically dead for 3½ days, followed by the outpouring of the Holy Spirit, which brings them back to life. From the Old Testament account of the history of the Israelites, it is clear that they were in spiritual darkness even before they entered Canaan, since shortly after the Exodus, the people complained and murmured, and even plotted insurrection against Moses. The account of the book of Judges shows a nation falling away from faith in and obedience to God, with brief periods of repentance depending upon the judge in power at that time. Throughout the period of time depicted in 1 and 2 Kings, idol worship was prevalent. The New Testament account of Judea describes a people mired in legalism, following the dictates of the Mosaic Law (with some laws of man added to it), so that most were not able to receive the message of Jesus when he arrived. This state of unbelief and spiritual dormancy continues in present day Israel. If the 3½ days that the two witnesses remain physically dead are intended to represent the entire period of spiritual death of the nation of Israel, as is strongly suggested by scripture, then these 3½ days mark the time period between the Exodus and the spiritual revival of Israel sometime in the future. Now using the previous passages from Psalms 90 and 2 Peter 3, if the 3½ days that these prophets remain dead represent 3½ days of the Lord, then the period

represented is 3½ days X 1000 years/day or a total time of 3500 years between the Exodus and the spiritual revival of Israel.[22]

The spiritual revival of Israel is associated with the end times in Ezekiel 39, which describes the invasion of Gog and Magog, in which a nation from the North accompanied by many allies, will surround and invade Israel. However, according to the passage they will receive God's judgment, and their troops will fall dead in the mountains, fields, and other places in Israel, so that men will have to be employed to bury all of the dead bodies that are found. What follows is described in Ezekiel 39:

> And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward. (Ezek 39:21–22)

This redemption and revival of Israel is then to occur after the invasion of Gog and Magog. Returning to the prophecy of Daniel 12, another association of the redemption of Israel with the end times is presented:

> And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. (Dan 12:1)

Here it is stated that the deliverance of Daniel's people would occur after a period that evidently is the Tribulation, which is to occur in the end times. These passages lead to the conclusion that the redemption and revival of Israel is an end times event. The meaning of the prophecy presented in Daniel 12:5–7, as interpreted from the previous considerations of scripture, then, is as follows:

The answer to the question of how long would it be to the end of the wonders, "a time, times, and a half" represents a period of 3½ days of the Lord or 3500 years of man. This is to start at the date and time of the Exodus and extend to the spiritual revival of Israel that will occur at the end of the Tribulation. This can be condensed into the following equation:

$$X + 3½\ T = E$$

where X is the date/time of the Exodus, T is one day of the Lord or one millennium of man, and E is the date/time of the end of the Tribulation, the spiritual revival of Israel, the Second Coming of Jesus Christ, and "time no longer."

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[22] See Herbert Stollorz, *Mystery of Tammuz 17* (Buffalo, NY: 21st Century Press, 2005), 373. The author also sees the 3½ times as 3500 years but places the starting point at the end of the Babylonian exile of the people of Israel.

Chapter 5: The Three Days of the Messiah

The third critical passage from the Talmud is given by Rabbi Abayi, who offers a passage from Hosea, the full text of which is presented below :

> Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. (Hos 6:1–2)

The important points of this passage are as follows: (1) the three days mentioned are three days of the Lord; (2) the redemption of Israel is to occur after the first two days and is to be completed in the third. This passage is presented from the viewpoint of the people of Israel. An understanding of the two days of the passage as the time span before the second advent of Jesus was pointed out by a nineteenth century author and movement founder William Miller in his book, *A Familiar Exposition of the Twenty Fourth Chapter of Matthew and the Fifth and Sixth Chapters of Hosea*. Miller, however, placed the beginning of the first day of the Lord at 158 years before the birth of Christ, thus placing the Second Advent in the year 1843, one year after his book was published, which clearly did not happen.[23] The meaning of the Hosea passage in relation to Jesus is best understood by consideration of a parallel passage from Luke in which the focus is on Jesus Christ, the Messiah:

> And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. (Luke 24:44–48)

This passage can be seen as complementary to the Hosea 6 passage, in that Jesus left his disciples in death for 2 days, but then was resurrected by the Father on the third day. His instruction of what his followers should do while he is gone, and conversely in the Hosea passage the waiting of the children of Israel for their Messiah for two days, strongly suggest that the two waiting days of the children of Israel typify the waiting period from the ascension to the Second Coming of Jesus, during which the followers of Jesus are to spread the gospel to all nations. These are clearly two days of the Lord or 2000 years of man, followed by the third day of the Lord in which Jesus returns in judgment, reviving Israel and reigns over the nations for 1000 years. The following passage from Exodus reinforces this association:

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[23] William Miller, *A Familiar Exposition of the Twenty Fourth Chapter of Matthew and the Fifth and Sixth Chapters of Hosea*, Joshua V. Himes, ed. (Boston: Joshua V. Himes, 1842), 59–61, 70–74.

> And the Lord said unto Moses, go unto the people and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai. And thou shalt set bounds unto the people round about saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever touches the mount shall surely be put to death: there shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. (Exod 19:10–18)

Here in addition to the two symbolic waiting and sanctification days of the children of Israel prior to the appearance of God, the sounding of the trumpet also provides a foreshadowing of the Second Coming of Christ, as depicted in the following verses from 1 Thessalonians:

> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (1 Thess 4:13–17)

This supports the idea that there is only to be one Second Coming of Jesus, at the beginning of the third day of the Lord and that the Rapture is an integral part of the appearance of Jesus in great glory at the start of that third day, which is the millennial reign of Christ.

This is the third structural element in the biblical chronology of man throughout all history, and as the Preacher advises: “And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken” (Eccl 4:12). From these three building blocks a consistent chronology can be constructed.

Chapter 6: Establishing a Consistent Chronology Based on Days of the Lord

The chronology that I will present here is in terms of anno hominis (AH) or years of mankind. These years do not include the typical 6 days of Creation (nor the day of God's rest), but include only the antitypical 6000 years of mankind. The 6 days of Creation need not be 24 hours of time, and in fact it is not relevant to God's people exactly how long these days were, as they symbolize the actual 6 millennia of real historical time. Therefore the framework of chronology starts after God's Sabbath rest, and is associated with the year 1 AH. From the 6 day/6000 year factor, the last year of Creation then is determined to be 6000 AH. From the second factor in which "time, times and a half" from Daniel 12:7 is associated with 3½ days of the Lord or 3500 years between the Exodus and the end of time, the date of the Exodus is determined to be 2500 AH. Finally, the third factor is the 2000 year waiting period for the children of Israel and the followers of the Messiah for his return of, from which the date of the ascension of Jesus is established as 4000 AH. The determination of these fixed dates (shown in Table 1) then requires the other scriptural passages relating to the chronology of various events to be understood in terms of these fixed dates. This in some cases requires a different interpretation of scriptural passages than is the

TABLE 1

Chronological Framework of World History Based on Days of the Lord

EVENT	DAY OF THE LORD	YEAR OF MAN (AH)
Creation	0	0
Exodus	3	2500
Ascension of Christ	4	4000
End of World History	6	6000
Millenial Reign of Christ	7	

consensus among biblical scholars, and these will presently be considered.

Setting the Exodus date to 2500 AH leads to a potential problem that must be addressed. There are two scriptural passages that fix certain time periods with respect to Abraham and his descendants. The first, Exodus 12:40–41 indicates that the sojourning of the children of Israel who stayed in Egypt, spanned 430 years, and at the end of this period to the day, the children of Israel left Egypt. Galatians 3:17 further defines this period as starting at the time in which the covenant between God and Abraham that from his seed a great nation would come forth was

made. The second passage, Genesis 15:13, states that Abraham's seed for 400 years will be a stranger in a land that is not their own, and will serve them and be afflicted by them, and that the nation that they served will be judged. The explanation for the 430 year sojourn that ties in most closely with scripture is for a 215 year sojourn of Abraham and his descendants for 215 up to the immigration of Jacob and his sons into Egypt, and then 215 more years for the stay of the Israelites in Egypt until their departure in the Exodus.[24] Since the 400 years in which Abraham's seed was to remain in a land not their own, until the judgment of the nation to which they served, presumably Egypt, also appears to end at the Exodus, it follows that the start of the affliction period was 30 years after the start of the sojourn. The typical date chosen for the start of the sojourn is the year in which Abraham and his family left Haran when he was 75.[25] However, this understanding is not compatible with a 2500 AH date for the Exodus based on the mathematics involved. If one sums the span of years given in Genesis from the creation (or fall) of Adam to the 600th year of Noah in which the Flood took place, 1656 years is obtained. Then from the genealogy of Noah, 427 years are determined from the Flood until the time Abraham left Haran. Addition of these two periods gives 2083 AH for the year Abraham left Haran and 2513 AH for the Exodus date. Thus a discrepancy of 13 years exists with the previous determination based on the days of the Lord interpretation.

The apparent discrepancy is resolved by the following considerations. God made the covenant with Abraham when he was still in Ur of the Chaldees, so that it is scripturally accurate to fix the start of the sojourn at the time when Abraham left Ur, so that Abraham would have been less than 75 years old at the time. The start of the 400 years of affliction of the seed of Abraham, which some place at the time of the weaning of Isaac, is more scripturally placed at the time of the birth of Isaac when Abraham was 100 years old. One of the advocates of the former interpretation, Dr. Floyd Nolen Jones, suggests that Isaac did not become Abraham's seed until his weaning; however, this would lead one to an analogous conclusion that Jesus did not become the son of God until his weaning, which clearly is in error.[26] Thus placing the start of the sojourn of Abraham, at his leaving Ur with his father Terah and his family, at age 70 fulfils both requirements. This in turn contradicts another widely held assumption, that Terah died (at age 205) in the same year that Abraham left Haran at age 75.[27] In scripture it is stated that Abraham left his father's house in Haran. A possible interpretation of this, and one that is compatible with scripture, is that Terah was still alive at the time Abraham left Haran. A chronology that follows from all of the above considerations, is based on Abraham's birth in Terah's 122nd year (instead of his 130th assuming that Abraham departed in the year of Terah's death). This indicates that 419 years elapsed from the Flood until Abraham's departure from Haran rather than the 427 mentioned previously. This in turn gives 1656 + 419 - 75 or 2000 AH for the birth of Abraham, 2070 AH for the start of Abraham's sojourn from Ur, 2075 AH for Abraham's departure from Haran, 2083 AH for the death of Terah, 2100 AH for the birth of Isaac and the start of the affliction period, and finally 2500 AH for the Exodus (see Table 2 summary).

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[24] Jones, *The Chronology of the Old Testament*, 53–54.

[25] Ibid, 25.

[26] Ibid, 58.

[27] Ibid, 24–25.

A date of 2500 AH for the Exodus also restricts the era of the divided kingdoms of Judah and Israel. From 1 Kings 6:1, it is stated that the start of construction of the temple occurred in Solomon's 4th year and the 480th year after the Exodus. Since the kingdom was divided after Solomon's reign which lasted 40 years, the time span from the Exodus to the division of the kingdom (the schism) is determined to be 480 + 36 or 516 years. The majority of chronologists place the Babylonian capture of Jerusalem and fall of Judah in the year 586 BC.[28] Since most chronologists place the crucifixion and ascension of Jesus in either the year 30 AD or 33 AD, the time span from the fall of Judah to the ascension of Jesus calculates to 586 + 30 – 1 = 615 years, or 586 + 33 – 1 = 618 years.[29] Since according to the framework established previously the ascension of Jesus was in 4000 AH, this leaves a period of 4000 – 2500 – 618 – 516 = 366 years, or 4000 – 2500 – 615 – 516 = 369 years for the era of the divided kingdom. This places the start

TABLE 2

Emendations to Accepted Chronology From Flood to Exodus

EVENT	DAY OF THE LORD	YEAR OF MAN (AH)
Flood	2	1656
Birth of Terah	2	1878
Birth of Abraham	2	2000
Terah, Abraham Leave Ur – Start of Sojourn	3	2070
Abraham Leaves Haran	3	2075
Terah Dies	3	2083
Birth of Ishmael	3	2086
Birth of Isaac – Start of Affliction	3	2100
Exodus – End of Sojourn and Affliction	3	2500

[28] Floyd Nolen Jones, *The Chronology of the Old Testament*, 124.

[29] Jack Finegan, *Handbook of Biblical Chronology*, revised edition (Peabody, MA: Hendrickson Publishers, 1998), 362.

of the temple construction at 2980 AH, the schism at 3016 AH, and the Babylonian takeover of Judah at 3382 or 3385 AH. In addition it requires that the chronology of the kings of Judah and Israel, in addition to conforming to the many scriptural references to the start and length of their reigns, must satisfy the 366 or 369 year total time span for the divided kingdom era. An example of a chronology representing the 369 year time span that meets the scriptural directives is shown in Table 3.

TABLE 3

A Chronology of the Divided Kingdom Conforming to Days of the Lord[30]

Kingdom: Judah		Israel	**Day of the Lord**	**Year (AH) of Man**	**Scripture**
Event	**Sync With**	**Event**			
Rehoboam Acc	Schism	Jereboam I Acc	4	3016	1 Kgs 12:12–17; 14:20 2 Chr 10:16–17; 12:13
Abijah Acc	18th Jereboam I (AT)		4	3033	1 Kgs 15:1–2 2 Chr 13:1–2
Asa Acc	20th Jereboam I(AT)		4	3036	1 Kgs 15:9–10 2 Chr 16:13
	2nd Asa (NAN)	Nadab Acc	4	3037	1 Kgs 15:25
	3rd Asa (NAN)	Baasha Acc	4	3038	1 Kgs 15:28, 33
	26th Asa (NAN)	Elah Acc	4	3061	1 Kgs 16:8
	27th Asa (NAN)	Zimri Acc Omri-Tibni RK	4	3062	1 Kgs 16:10, 15; 21–23
	31st Asa (NAN)	Omri Acc	4	3066	1 Kgs 16:23
	38th Asa (NAN)	Ahab Acc	4	3073	1 Kgs 16:29
Jehoshaphat Acc	4th Ahab (AT)		4	3077	1 Kgs 22:41–42 1 Chr 20:31
Joram Vice	17th Jehoshaphat (NAN)	Azaziah Acc	4	3094	1 Kgs 22:51; 2 Kgs :17

[30] This chronology assumes that the fall of Judah occurred in 586 BC, and the ascension of Christ occurred in 30 AD, which fixes the fall of Judah at 3385 AH (year of man). Abbreviations used: A - as seen by accession year reckoning; NA – as seen by non-accession year reckoning; T – Tishri accession month (Israel); N – Nisan accession month (Judah); NK – Northern Kingdom; SK – Southern Kingdom; RK – rival kingdoms.

TABLE 3

A Chronology of the Divided Kingdom Conforming to Days of the Lord (cont.)

Kingdom: Judah		Israel	**Day of the Lord**	**Year (AH) of Man**	**Scripture**
Event	**Sync With**	**Event**			
	2nd Joram (NAN) 18th Jehoshaphat (NAN)	Jehoram Acc	4	3095	2 Kgs 1:17; 3:1
Joram Corex	5th Jehoram (AT)		4	3099	2 Kgs 8:16 2 Chr 21:5, 20
Joram Acc			4	3102	2 Chr 20:31; 21:1
Ahaziah	11th Jehoram (AT) 12th Jehoram (NAT)		4	3106	2 Kgs 8:25; 9:29 2 Chr 22:2
Athaliah Usurps	Jehu slays both kings	Jehu Acc	4	3106	2 Kgs 9:24, 27; 10:36 2 Kgs 11:3; 2 Chr 22:12
Joash Acc	7th Jehu (NAT)		4	3112	2 Kgs 12:1 2 Chr 24:1
	23rd Joash (NAN)	Jehoahaz Acc	4	3133	2 Kgs 13:1
	37th Joash (AN)	Jehoash Acc	4	3149	2 Kgs 13:10
Amaziah Acc	2nd Jehoash (AT)		4	3151	2 Kgs 14:1–2 2 Chr 25:1
		Jereboam II Vice	4	3153	2 Kgs 15:1
	15th Amaziah (AN)	Jereboam II Acc	4	3165	2 Kgs 14:23
Uzziah Corex			4	3168	2 Kgs 14:21; 15:1; 15:8 2 Chr 26:1, 3
Uzziah Acc	27th Jereboam II (AT) (15th after death Jehoash)		4	3180	2 Kgs 14:17; 15:1
	38th Uzziah (AN)	Zechariah Acc	4	3206	2 Kgs 15:8
	39th Uzziah (AN)	Shallum Acc	4	3206	2 Kgs 15:13
	Menahem slays Shallum - UR in Tirzah		4	3206	2 Kgs 15:14, 16
	39th Uzziah (AN)	Menahem Acc	4	3207	2 Kgs 15:17
	50th Uzziah (AN)	Pekahiah Acc	4	3217	2 Kgs 15:23
Jotham Vice	52nd Uzziah (AN)	Pekah Acc	4	3219	2 Kgs 15:27, 30
Jotham Acc	2nd Pekah (AT)		4	3220	2 Kgs 15:32 2 Chr 27:1
Ahaz Corex			4	3230	2 Kgs 16:2; 17:1 2 Chr 28:1
Ahaz Acc	17th Pekah (AT)		4	3236	2 Kgs 16:1
	Hoshea slays Pekah - UR outside Samaria		4	3239	2 Kgs 15:30
	12th Ahaz (AN)	Hoshea Acc	4	3243	2 Kgs 17:1

TABLE 3

A Chronology of the Divided Kingdom Conforming to Days of the Lord (cont.)

Kingdom: Judah		Israel	**Day of the Lord**	**Year (AH) of Man**	**Scripture**
Event	**Sync With**	**Event**			
Hezekiah Acc	3rd Hoshea (AT)		4	3246	2 Kgs 18:1–2 2 Chr 29:1
	9th Hoshea (AN)	Fall of NK	4	3252	2 Kgs 17:6
Manasseh Acc			4	3275	2 Kgs 21:1 2 Chr 33:1
Amon Acc			4	3330	2 Kgs 21:19 2 Chr 33:21
Josiah Acc			4	3332	2 Kgs 22:1 2 Chr 34:1
Jehoahaz Acc			4	3363	2 Kgs 23:31 2 Chr 36:1–2
Jehoakim Acc			4	3363	2 Kgs 23:36 2 Chr 36:4–5
Jehochin Acc			4	3374	2 Kgs 24:8 2 Chr 36:9
Zedekiah Acc			4	3374	2 Kgs 24:18 2 Chr 36:10–11
Fall of SK			4	3385	2 Kgs 25:1–21 2 Chr 36:17–20

Chapter 7: Fulfillment of Prophecy in the Sixth Millenium: The Ottoman Empire

The Ottoman Turks went to war against the Mamluks in Syria in 1516 AD and defeated them there and in Egypt in 1517 AD. They established a government in Palestine in the same year, and maintained it (with only a short interruption in the 19th century) for 400 years. The Ottomans established Turkish-born pashas to be provincial governors of the Holy Land, who exacted high taxes upon the peasant farmers. The land they farmed was usually rented from the local aristocracy. In addition, these aristocrats, known as the Effendi, would lend them money to buy seed, and then charge them high rates of interest.[31] There was a small remnant of Jews continuing to live in a few cities in this region, numbering about 6000 in all of Palestine by 1840, with about 3000 living in Jerusalem. The Jews of Jerusalem frequently endured slander from the local Arab population. They lived in poverty and frequently had to borrow money from wealthy Arabs at high interest rates.[32] Debts incurred that they could not pay frequently resulted in imprisonment, and they often had to rely on financial support of Jews outside Palestine for payment of the debts.[33] During the early nineteenth century, the Jewish population was suspected of conspiring with the plans of Napoleon to conquer Palestine, and was as a result exploited by the Turks with additional taxation.[34] The following is an excerpt from the book *Abraham to Allenby* which describes the plight of the people of Palestine:

> Thus, for centuries Palestine was ruled by an alien race which had no interest in the development of the country, its institutions, or its ideals. Complacency, intrigue, and a touch of romanticism so characterized these strange and sordid centuries as to suggest a carry-over in governmental affairs from the "Dark Ages." The chief thought of government at Constantinople seemed to be to receive revenues; therefore pashas, princes, and sheikhs had no incentive to rule justly, but heaped upon the country heavy taxation, neglect, and mal-administration until not only was the land cursed from Dan to Beersheba, but the entire Turkish Empire from Cairo to Constantinople.[35]

The Ottoman rule in Palestine ended during World War I with the defeat of the Turks and entry of British soldiers into Jerusalem in December, 1917, 400 years after the Ottomans established rule in Palestine. The Turkish troops left Jerusalem on December 9 during the Jewish holiday of Hanukkah. The British troops arrived under the leadership of General Allenby, who walked

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[31] G. Frederick Owen, *Abraham to Allenby*, 2nd ed. (Grand Rapids, MI: Wm B. Eerdmans Publishing, 1941), 280–282.

[32] *The Jews in their Land*, David Ben-Gurion, ed., (Garden City, NY: Doubleday & Company, 1966), 230, 262.

[33] Ibid, 240, 247.

[34] Ibid, 260.

[35] Owen, op cit, 283.

through the Jaffa Gate on December 11, setting off celebrations in the Jewish communities, and among Christians and Arabs also.[36]

Several observations can be made concerning the parallels between the historical accounts of the Ottoman rule of the Holy Land and the vision from God that Abraham received in Genesis 15:13. The seed of Abraham, the Jewish people, were strangers in the land that at that time belonged to the Turks and specifically to the aristocrats from whom they rented land, they were surely afflicted in that the rates of taxation and usury were exceedingly high, for a span of 400 years. After these years, the Ottoman Empire disintegrated (was "judged"), and the Balfour Amendment paved the way for the Jewish people to have a homeland to return to, which later would become the restored nation of Israel.[37] Thus one could certainly say they came out "with great substance." This demonstrates that the Ottoman rule in Palestine was the second fulfillment of the 400 year affliction prophecy. The breakup of the Ottoman Empire led to the formation of new countries which would become the independent states of Lebanon, Syria, and Israel.

[36] G. Frederick Owen, *Abraham to Allenby*, 307–309.

[37] *The Jews in their Land*, 294.

Chapter 8: Fulfillment of Prophecy in the Sixth Millenium: The Nation of Israel

The right of the descendants of Abraham, Isaac, and Jacob to the land of Canaan, now known today as Israel, is an absolute, unconditional right established by the covenant of God with Abraham, as stated in the following scriptural passage:

> And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God. (Gen 17:7–8)

The covenant was established by God through his son Isaac as described in the following passage:

> And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went into Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt, dwell in the land which I shall tell thee. Sojourn in this land, and I will be with thee, and bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations be blessed; (Gen 26:1–4)

God revealed this covenant to Jacob in a dream:

> And he dreamed, and behold a ladder was set up on earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. (Gen 28:12–13)

The Holy Scripture makes it clear, however, that this absolute right to the land did not extend to a right to permanent occupation of the land. In fact, the blessings of God upon Jacob's descendants as to living and prospering in the land were made conditional:

> If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God; Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the soul of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: (Deut 28:58–66)

The scattering of the Jews among the nations was not to be permanent. The clearest indication of this is presented in the book of Ezekiel:

> Again the word of the Lord came unto me saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God; although I have cast them far off among the heathen, and although I have scattered them among the countries, yet I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. (Ezek 11:14–17)

Similar passages in Amos and Isaiah confirm and reinforce the conclusion that the Jewish people are to be gathered back to the land of promise by God.[38] History shows that twice God has drawn his people back to the land of Israel like a magnetic force, after scattering them throughout the nations due to their disobedience. After being taken into captivity and dispersed by the empires of Assyria and Babylon after the fall of Northern Israel and Judah, the people of Israel were allowed by four Persian kings to return to their homeland, where they rebuilt the temple, the walls, and the city of Jerusalem.[39] In the time of the Roman emperor Hadrian, after the destruction of this temple in 70 AD and the subsequent Bar-Kochba rebellion of 132–135 AD, the Jews were again dispersed into various countries of the world, and, apart from a small remnant, would remain dispersed for nearly 1900 years.[40] The rest of this chapter is devoted to an account of God's gathering of the descendants of Jacob back to the land promised to them, and the subsequent creation of the modern nation state of Israel.

The start of the process of founding the nation of Israel began in about 1878, with the Holy Land still under Ottoman control. About 25,000 Jews lived in Palestine at this time with most living in Jerusalem.[41] At this time small Jewish agricultural settlements began to be founded outside of Jerusalem. These settlements were helped along by the contributions of the Jewish philanthropist Baron Edmond de Rothschild. One village, Petah Tikvah (Gateway of Hope) was abandoned in 1882 after about 4 years due to malaria and insufficient harvests. The Russian pogroms, or organized persecutions and massacres of Jews, of 1881 were primarily responsible for the first of five waves of immigration of Jew to Palestine, known as aliyot, prior to statehood. Some of the immigrants from Russia formed a socialist agricultural movement known as BILU from the Hebrew initials of the phrase from Isaiah "O house of Jacob, come and let us go!" that founded several villages in Palestine. During the First Aliyah, which began in 1882 and lasted until 1903, about 25,000 Jews came to Palestine.[42]

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[38] Amos 9:14–15; Isa 11:11–13;

[39] 2 Chr 36:22–23; Ezra 1:1 – 8:36; Neh 1:1 – 12:47; Hag 1:1 – 2:23

[40] *Israel, a Country Study*, Helen Chapin Metz, ed., 3rd ed (Federal Research Division – Library of Congress, 1990), 14–15.

[41] Nadan Safran, *Israel, the Embattled Ally* (Cambridge, MA: The Belknap Press of Harvard University Press, 1978), 83.

[42] Martin Gilbert, *Israel, a History* (New York: William Morrow, 1998), 4–5.

Two significant developments occurred during this time that advanced the cause of a Jewish state. In 1889 a Russian-born Jew, Eliezer Ben-Yehuda formed a group that was dedicated to modernizing the Hebrew language so that it could be spoken by the Jews as their common language.[43] This language would be of great value as Jews from many nationalities and languages would be immigrating to the land of Israel, and would need to be able to speak to one another. The second development was that of the founding of the World Zionist Organization (WZO) in 1896 by Theodore Herzl, an Hungarian Jew. This organization, which favored the establishment of a Jewish state, held the first Zionist Congress in the Swiss city of Basle in 1897. After the convening of this congress, Theodore Herzl became so convinced of the inevitability of the Jewish state, that on September 3, 1897, he wrote these prophetic words in his diary:

> "Were I to sum up the Basle Congress in a word — which I shall guard against pronouncing publicly — it would be this. At Basle I founded the Jewish state. If I said this out loud today, I would be answered by universal laughter. Perhaps in five years, and certainly in fifty, everyone will know it."

It is evident that Theodore Herzl was one vessel that God used to bring about his promise to gather the descendants of Jacob back to the land of Israel. In addition to the founding of the WZO, he wrote the influential book *The Jewish State*, dealing with his vision and details of the work that needed to be done to achieve a Jewish state in Palestine. He also held generally unproductive talks in Constantinople with Ottoman leaders, and wrote to a member of the Russian tsar's family to enlist his support for a Jewish homeland in Palestine, but got no encouragement. He even worked to attempt to gain a temporary homeland for the Jews in Uganda. His organization, the WZO, however, would continue and be his lasting legacy as the voice of the Zionist movement in the coming years. Herzl, apparently worn out by his exhaustive efforts, died of pneumonia in July 1904 at the age of forty-four.[44]

Many of the Russian Jews were involved in a socialist movement that failed in an attempt at revolution in 1905. The pogroms that resulted were the main impetus for the Second Aliyah, during which approximately 40,000 Jews immigrated to Palestine between 1904 and 1914, bringing the total Jewish population to about 85,000.[45] These immigrants were predominantly socialists who desired to establish Jewish settlements based on socialist principles. A key leader of this group was the man who would become the first prime minister of Israel, David Ben-Gurion, who came from Russia to Palestine in 1906.[46] During the Second Aliyah collective farming settlements known as kibbutzim were formed, and the first Hebrew high school was founded in Jaffa in 1906, and in 1911 the first Jewish hospital was opened in Haifa. The first Jewish self-defense organization, known as Ha-Shomer was also formed during this period.[47]

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[43] Gilbert, *Israel, a History*, 8.

[44] Ibid, 10–22; *Israel, a Country Study*, 27.

[45] Safran, *Israel, the Embattled Ally*, 21; *Israel, a Country Study*, 28–29.

[46] Gilbert, op cit, 24.

[47] Ibid, 25–28.

The years of World War I followed next, during which the previously discussed breakup of the Ottoman Empire, and the Balfour Amendment of 1917, took place. During the war years, the Ottoman Empire placed restrictions on the immigration of Jews, and due to the activity of the military commander, Jemal Pasha, many thousands of Jews were expelled or fled from Palestine, so that by the time of the Balfour Amendment only about 56,000 Jews remained in Palestine. The Balfour Amendment resulted from negotiations by Chaim Weizmann, a leader of the WZO, and the British government, which, as mentioned previously, established the British intention to promote Palestine as a homeland for the Jews.[48]

The occupation of Palestine by British forces occurred from 1917 to 1918, after which Jewish immigration again increased.[49] The Third Aliyah started in 1918 and continued through 1923, which resulted in 25,000 Jews immigrating to Palestine.[50] Most of these immigrants came from Russia, many of whom apparently left to flee the increasing persecution, especially in the area of the Ukraine where over 100,000 Jews were killed immediately after the end of World War I.[51] Sir Herbert Samuels, the first high commissioner of Palestine under the British Mandate, who was himself a Jew, actively encouraged immigration of Jews into Palestine. The British Mandate, given to Great Britain by the League of Nations, was ratified in 1922. According to the census of that year, there were about 84,000 Jews living in Palestine.[52] During the Third Aliyah, many roads were built, new kibbutz settlements were formed, and enterprises with both cooperative and private farming, known as moshavim, were founded.[53] However, with the increase in Jewish immigration, a corresponding increase in Arab violence was observed. In the spring of 1920, a series of Arab demonstrations and riots in Palestine occurred, in which the Jewish quarter of Jerusalem was attacked, followed by additional riots in the summer of 1920.[54] This would prove to be a problem that would continue into present day Israel.

The Fourth Aliyah between the years 1923 to 1926, was due primarily to an economic crisis in Poland that severely affected Jewish businesses, in tandem with a restriction of United States immigration laws. This brought an additional 60,000 Jews, mostly middle-class Polish immigrants including many shopkeepers and businessmen, who migrated primarily to the cities of Jerusalem, Haifa, and Tel-Aviv.[55] However, this aliyah came to an end with an economic crisis occurring in Palestine itself.[56] Jewish institutes of higher learning appeared during this

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[48] Gilbert, *Israel, a History*, 30–36.

[49] *Israel, a Country Study*, 35, 37.

[50] Safran, *Israel, the Embattled Ally*, 87.

[51] Gilbert, op cit, 49.

[52] *Israel, a Country Study*, 36–38.

[53] Gilbert, op cit, 43.

[54] *Israel, a Country Study*, 37.

[55] Safran, *Israel, the Embattled Ally*, 87–88; *Israel, a Country Study*, 42.

[56] Safran, op cit, 88.

time, with the Israel Institute of Technology opening in Haifa in 1924, and the Hebrew University of Jerusalem dedicated in 1925.[57]

By 1929 there were about 170,000 Jews in Palestine, or about 17% of the total population. In this year, a confrontation over access by Jews to the Wailing Wall resulted in Arab attacks in Hebron and Jerusalem in which 133 Jews were killed. However, the most ominous event for Jewish people worldwide occurred during this year, was the economic crisis in Germany that resulted in the rise of Adolph Hitler to power.[58]

The Fifth Aliyah, from 1932 to 1939, represented the largest of the five aliyot prior to statehood. It included a large contingent of people leaving Germany and Central Europe due to the Nazi threat, as well as a group of immigrants from Eastern Europe. About 225,000 Jews came to Palestine during this aliyah, including doctors, lawyers, administrators, and scientists. During this period, the development of industry, science, and commerce were hastened and set the basic groundwork for the formation of a Jewish state.[59] By 1936 the Jewish population in Palestine had grown to about 400,000 or 31% of the population, and continued to increase until by 1938, at the start of World War II, there were over 500,000 Jews living in Palestine.[60] The backlash of Palestinian Arabs to this rapid immigration of Jews led to a rebellion starting in April 1936 with an attack on a Jewish bus, and continuing until 1939. A coalition of Arab political parties, the Arab Higher Committee (AHC), was formed that organized a national strike demanding an end to Jewish immigration and land sales to Jews. The British altered their policy during this time toward the establishment of a Jewish homeland, which culminated under the administration of the prime minister, Neville Chamberlain, in the issuance of the White Paper that effectively ended their commitment under the Balfour Amendment. By the terms of this document, only 75,000 additional Jews were to be admitted to Palestine during the next five years, and a Palestinian Arab state was to be formed; any further immigration of Jews would then require Arab consent.[61] David Ben-Gurion, then chairman of the Jewish Agency in Palestine, spoke out forcefully against the White Paper, but still called for Jewish support for the British involvement in World War II. The tightening of immigration limits could not have come at a more tragic time for European Jews. This happened just prior to the beginning of the Holocaust, during which by 1945 the Nazis had slaughtered 6 million of the 10 million Jews living in Europe as estimated for the year 1939. During this period of unprecedented suffering of Jews in Europe, active resistance to the British Mandate was developing among the Jews in Palestine, in an attempt to put pressure on Great Britain to change its immigration policy.[62] The most newsworthy of the attacks was the assassination of Lord Moyne, the British minister-resident in Cairo, by a Jewish resistance group.

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[57] *Israel, a Country Study*, 40.

[58] Ibid, 42, 44.

[59] Safran, *Israel, the Embattled Ally*, 88.

[60] *Israel, a Country Study*, 44; Safran, op cit, 27.

[61] Safran, op cit, 30; *Israel, a Country Study*, 44, 47.

[62] *Israel, a Country Study*, 47–49.

Lehi. During this time, the future prime minister Menachem Begin began to organize various underground groups to prepare for a Jewish liberation war in Palestine.[63]

The leaders of the Jewish contingent in Palestine during the war years increasingly looked to the United States for support. David Ben-Gurion initiated a conference of Zionist parties at the Biltmore Hotel of New York City in May 1942 to solicit the support of American Jewry. The Biltmore Program called for unlimited immigration by Jews to Palestine and a Jewish commonwealth to oversee the immigration.

The aftermath of World War II in 1945 left multitudes of Jewish Holocaust survivors being housed in temporary camps and desiring to immigrate to Palestine. International pressure, including from United States President Harry Truman, was being placed on Great Britain to remove the restrictions from immigration of Jews to Palestine. The British, however, continued to maintain these restrictions at a time when Arab and Jewish resistance to the British Mandate authority was on the increase. Jewish dissident groups and the Jewish Agency under the leadership of David Ben-Gurion in 1949 united in rebellion against the British administration. The bombing of the King David Hotel in Jerusalem was carried out by the Jewish Resistance groups Irgun and Lehi.[64] In the face of this deteriorating situation in Palestine, in February 1947, the British requested that the United Nations replace the Mandate with a solution of its own. A special commission on Palestine (UNSCOP) was established by the UN, in which the Jewish leadership participated but the Arabs boycotted. In September 1947, the commission recommended a partition of Palestine in which the Jews would be given 55% of the land and the Arabs 45%, and recommended termination of the British Mandate as soon as possible.[65]

Amid a backdrop of violence between Arabs and Jews in Palestine, on May 14, 1948, David Ben-Gurion made the proclamation of the establishment of the new State of Israel. On the next day, Great Britain ended the Mandate, and by April 1949 a total of 53 nations including the United States and the Soviet Union had recognized Israel.[66] During the first 3½ years after the formation of the State of Israel, an unprecedented aliyah occurred that brought in 684,000 Jews, resulting in a majority status for the Jews in Israel.[67]

Thus the prophecy of God's promise to return the Jews to Israel was fulfilled. Remarkably, the transition from a small remnant of several thousand Jews living primarily in Jerusalem and a few other cities, to the formation of the State of Israel, with the ingathering of Jews resulting in a

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[63] *Israel, a Country Study*, 48.

[64] Ibid, 48–50.

[65] David L. Larsen, Jews, *Gentiles, and the Church* (Grand Rapids, MI: Discovery House, 1995), 198.

[66] *Israel, a Country Study*, 51.

[67] Safran, *Israel, the Embattled Ally*, 89; *Israel, a Country Study*, 53–54.

majority Jewish population in the Holy Land of over a million people, took place within a span of about a century.

Chapter 9: Fulfillment of Prophecy in the Sixth Millenium: The Cedars of Lebanon Prophecies

In the mid-13th century AD, a vision that was apparently written down by a Cistercian monk from Hungary about 1239 AD, in the face of the onslaught of Mongol hordes, known as the "Cedar of Lebanon Prophecy", rapidly spread throughout Western Europe. The original text was in Latin; the translation of it is as follows:

> The high Cedar of Lebanon will be felled. Mars will prevail over Saturn and Jupiter. Within eleven years there will be one God and one monarchy. The second god has gone. The sons of Israel will be liberated from captivity. A certain people called 'without a head', or reputed to be wanderers, will come. Woe to the clergy! A new order thrives: if it should fall, woe to the Church! There will be many battles in the world. There will be mutations of faith, of laws, and of kingdoms. The land of the Saracens will be destroyed.

In his authoritative book, *The Powers of Prophecy: the Cedar of Lebanon Vision from the Mongol Onslaught to the Dawn of Enlightenment*, Robert Lerner presents the history of the life of this prophecy over a span of three centuries, including various additions and emendations made to it. He recognizes that the opening sentence of the prophecy, from which its name is derived, added to the power and appeal of the prophecy. Medieval Bible scholars were aware of the good and bad qualities of the cedars from various scriptural passages. The cedars as presented in the Bible were useful trees for building, but also typified the pride and haughtiness of man before a fall. He notes the references to the Cedars of Lebanon in Psalms, Ezekiel, and Isaiah. In Isaiah 2:12–17, and allusion to the end times is made in which the mighty Cedars of Lebanon would be brought down in the great day of the Lord. This prophecy was quoted by Pope Innocent III in the 13th century as a warning to the proud.[68]

The prophecy was revived and greatly revised after the fall of the Holy Land to the Mamluks near the end of the 13th century, by a person most probably of German descent. The following is an excerpt from a translation of the revised prophecy:

> The high Cedar of Lebanon will be felled, and Tripoli will soon be destroyed. Mars will overcome Saturn, and Saturn will waylay Jupiter. The bat will subjugate the lord of the bees. Within fifteen years there will be one god and one faith. The other god has vanished. The sons of Israel will be liberated from captivity. A certain people who are called without a head will come. Woe then to the clergy, and to you, Christianity! The ship of Peter will be tossed in manifold waves, but will escape and dominate in the last days. There will be many battles in the world, and many massacres, and severe famines, and plagues in many places, and mutations of kingdoms. The land of the barbarians will be destroyed … Be vigilant.[69]

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[68] Robert Lerner, *The Powers of Prophecy: The Cedar of Lebanon Vision from the Mongol Onslaught to the Dawn of Enlightenment*, (Berkeley, CA: University of California Press, 1983), 9–18.

[69] Ibid, 37–43.

Although it doubtful that this prophecy, either in its original or revised form, was divinely inspired given its reliance on astrology, which is against the teachings of scripture, there is an element of the prophecy that actually portends things to come. The author or the revisionist of this prophecy could not have known that the full power of the prophecy lie in only the first sentence taken from Isaiah; only a true prophet could have known this. It will be shown that the cedars of Lebanon references in the Bible form a unified prophetic vision that was to be fulfilled not in the 13th century, but instead more than 700 years later in the tiny country of Lebanon, which had no prior existence as a nation until 1920. What will be shown, is that the fate of this new nation, and the resurrected nation of Israel founded in 1948, would be intimately entwined, as described by the series of visions, parables, and riddles found throughout the Old Testament, which will be referred to as the Cedars of Lebanon Prophecies.

This author has noticed that repeated references to Lebanon have been made in scripture, and many times the phrase "cedars of Lebanon" or some variation is used. In fact, there are 71 references to Lebanon in the Bible, all in the Old Testament, and 21 occurrences of "cedars of Lebanon" or a variation in 11 different books of the Old Testament.[70]

The cedar trees of Lebanon were used to build the temple in Jerusalem and Solomon's house during his reign in Israel. There were large forests of cedar trees during the times of the Old Testament. I was surprised to find that, although dwindling in size and number, the forests of cedar trees still exist, with about 10 of the trees from the original grove of trees used by Solomon's men to build the temple still in existence as of 1959. These trees were from 3 to 12 feet in diameter surrounded by white sand with no other vegetation present.[71] As of 1997 there were still over 300 trees in this forest, 10 over 1000 years old, and 2 claimed to be over 3000 years old. This forest has been placed on the World Heritage List of UNESCO for preservation. These trees are now known to the people of this region as arz al-Rab, translated: cedars of God.[72] Some of the references to the "cedars of Lebanon" in the Old Testament do refer to these forests of trees used in the temple built in Solomon's time and also in the rebuilding of the temple under the leadership of Ezra and others. Many of these passages, however are proverbs and parables that refer to various people as "cedars of Lebanon" allegorically. Some of the prophecies have a fulfillment at the time of or shortly after the prophecy was made, described in the passage. There are instances in the Bible where a prophecy has a fulfillment contemporaneously with the prophecy and then fulfilled again at a later time, often with greater significance. Prophecies of this nature will be referred to in this work as recurring prophecies. The following is an illustration:

> Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto

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[70] James Strong, *The New Strong's Exhaustive Concordance* (Nashville, TN: Thomas Nelson Publishers, 1996), 789–90.

[71] Rutherford Hayes Platt, *1001 Questions Answered About Trees* (New York: Dover Publications, 1992), 32.

[72] "Ouada Qadisha (the Holy Valley) and the Forest of the Cedars of God (Horsh Arz al-Rab)," World Heritage List, whc.unesco.org/en/list/850/documents/850.pdf (accessed 8/11/09).

> Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. **(**1 Chr 22:9–10)

Notice that the name Solomon in Hebrew means "peaceful". This prophecy was fulfilled soon after by the birth of David's son Solomon and his subsequent life. Now consider the following passage:

> For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. (Isa 9:6–7)

The birth and life of Jesus Christ, the Prince of Peace, not only fulfilled this prophecy but clearly fulfilled the first prophesy – for the second time. I believe that many of the cedars of Lebanon prophecies are recurring prophecies of this nature.

This author became interested in the possible connection between the cedars of Lebanon prophecies and modern Lebanon when I heard President George W. Bush speak shortly after his second inauguration about the recent progress that had been made in expanding freedom worldwide. In his speeches, he specifically referred to the "Cedars Revolution" in Lebanon. I began reading about current events in Lebanon and about the history of Lebanon. Then I looked at the possible connections or links between the major events in the recent history and current state of affairs in Lebanon with the cedars of Lebanon prophecies. I believe that I was inspired and guided by the Holy Spirit in this endeavor. I came to the following conclusions, based on my reading:

- The cedars of Lebanon prophecies are not independent of one another but are part of a greater prophecy,

- The cedars of Lebanon prophecies are connected directly to the New Testament prophecy concerning the salvation of Israel (see Romans 11:25–27),

- The cedars of Lebanon prophecies started to be fulfilled nearly 40 years ago and are still being fulfilled today.

I will go through the relevant prophecies in time order with what I believe were the corresponding events in Lebanese history in the form of a narrative. Then, in italics, I will comment on the fulfillment of the biblical prophecy by the event. First of all, some of the prophecies refer to the "doors" of "borders" of Lebanon, implying the existence of a country, not simply a geographic region. The most critical event, then, that laid the groundwork for the fulfillment of these prophecies was the creation of the nation of Lebanon.

As established previously, the Ottoman Empire was a Turkish empire that ruled in the Holy Land for over 400 years, starting in the 16th century and continuing into the 20th century AD. From the breakup of this empire at the end of World War I, the countries of Palestine (which in 1948

would become the nation of Israel), Iraq, Syria, and Lebanon were formed, the former two to be under British control and the latter two under the French mandate.[73] Lebanon officially became a country under French control on September 1, 1920. Note that this was the first time in history that the country of Lebanon existed since the Lebanon referred to in the Old Testament consisted of two mountain ranges and the valleys between them where the cedar forests were located. The French government was given a mandate in the area known as Greater Syria and they decided to divide it into two separate countries, Lebanon and Syria. The borders of the country of Lebanon were set to include not only the predominately Christian regions of the mountains of Lebanon but also the mostly Muslim coastal areas including the port cities of Beirut, Tripoli, Tyre, and Sidon.[74] Note the predominate Christian denomination in Lebanon were the Maronite Christians which were an offshoot of Roman Catholicism but with their own liturgy. When I use the term "Christian" in this discussion, I am generally referring to the Maronites, unless otherwise stated (for example the Greek Orthodox Christians). As a result of the French mandate, a system of government in which power was shared among the main religious groups (known as the confessional system) kept the country in a state of relative peace for many years. In fact, the presidency was reserved for a Maronite Christian, the prime minister to be a Sunni Muslim, and the speaker of Parliament to be a Shia Muslim.[75]

Lebanon achieved its independence from France in 1943.[76] In the subsequent years through 1970, Lebanon had a dynamic economy, with an influx of foreign capital and steadily rising income. Tourism, trade, banking, and services flourished during this period.[77] However, the economic development was uneven, in that the Christian and Sunni Muslim areas of Mount Lebanon and Beirut were undergoing an economic boom, while the Shia Muslim areas of southern Lebanon were underdeveloped and many lived in extreme poverty.[78] Thus by 1970 religious and economic differences had developed to such an extent that the situation was highly volatile. This is where the following prophecy has its greatest significance:

> Open thy doors, O Lebanon, that the fire may devour thy cedars**. (**Zech 11:1)

In 1970, the Palestine Liberation Organization (PLO) made an attempt to overthrow King Hussein of Jordan. They were defeated and evicted from the country, an event known to Palestinians as "Black September." The PLO leadership and guerrillas moved their operations from Jordan to Lebanon, followed by an influx of several hundred thousand Palestinians into Lebanon. Subsequent polarization of the country between pro-PLO and anti-PLO factions was

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[73] Alan Palmer, *The Decline and Fall of the Ottoman Empire* (New York: M. Evans and Company, 1992), 247.

[74] David Gilmour, *Lebanon, the Fractured Country* (New York: St. Martins Press, 1983), 64.

[75] Fawwaz Traboulsi, *A History of Modern Lebanon* (London: Pluto Press, 2007), 110.

[76] Gilmour, op cit, 26.

[77] *Lebanon, a Country Study*, Thomas Collelo, ed., 3rd ed (Federal Research Division – Library of Congress, 1989), 93–94.

[78] Ibid, 62; Sami Moubayed, "Nasrallah and the Three Lebanons", Asia Times, www.atimes.com/atimes/Middle_East/HH03AK01.html (accessed 7/25/09), 2.

followed by daily acts of violence between Christians and Palestinians. Palestinian terrorist acts from the south against Israel resulted in Israeli reprisals that reached as far as Beirut. On April 13, 1975, unknown gunmen opened fire on a Christian church in a suburb of Beirut. In retaliation, members of the Phalange Party (Christian) shot the passengers of a bus filled with Palestinians.[79] This is generally considered to be the start of the Lebanese civil war, which would continue for 15 years, and involved fighting and atrocities between various militia groups and religious factions within Lebanon. This was not strictly a Christian vs. Muslim war, but often involved militia groups from the same religious denomination fighting each other for control. This war would involve outside occupying armies from Syria and Israel.[80]

It is clear that opening the borders of Lebanon to the Palestinian influx was the fuse that lit the powder keg of civil war. "Fire" did devour the cedars of Lebanon.

> O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail! (Jer 22:23)

The civil war, which extended from 1975–1990, caused tremendous human tragedy in the country, with over 130,000 people killed and over 1,000,000 injured by 1987 estimates. The monetary system collapsed, the economy was destroyed, and by 1986 40% of the private sector work force was unemployed, in the country that in previous times was known as the "Switzerland of the East."[81]

"Pangs" surely came upon the inhabitants of Lebanon.

The prophecies then become more specific:

> By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. (2 Kgs 19:23)

By late 1975, the fighting between anti-PLO predominately Christian Lebanese Front group, and the pro-PLO leftist National Movement, was threatening to bring about a possible partition of Lebanon into a separate pro-Israel Christian dominated state, and a radical PLO supporting state. Syrian president Hafez Assad apparently feared that such a state might result in Israeli intervention and a war between Syria and Israel. Secondly, Assad also made the statement that "throughout history Syria and Lebanon have been one country and one people". For these reasons, or perhaps others, on June 1, 1976, Assad ordered an intervention of Syrian troops into Lebanon. The Syrian presence grew to 27,000 troops in the following months. After many months of intense fighting against the PLO, Syria was able to legitimize their presence by getting other Arab countries, in a League of Arab States summit conference, to agree to a peace settlement in which the Syrian troops would be the predominate peace-keeping force with a few

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[79] *Lebanon, a Country Study*, 187–190.

[80] "History of Lebanon: War in Lebanon (1970 AD–1982 AD)", *LGIC*, www.lgic.org/en/history_lebanon1970.php (accessed 7/25/09).

[81] *Lebanon, a Country Study*, 89–90; Sami Moubayed, "Nasrallah and the Three Lebanons," 2.

troops from other countries for political cover.[82] These troops from other countries were soon forced to leave Lebanon by the Syrian troops, who then started a pattern of silencing voice critical to their presence by assassinating a series of Lebanese national and political figures. They continued to gradually occupy more and more regions of Lebanon eventually including parts of the capitol of Beirut. Areas not controlled by the Syrians were subjected to bombing and pro-Syrian guerrilla massacres against civilians.[83]

Thus Syria "came to the sides of Lebanon", "entered into the lodgings of his borders", and "cut down the tall cedars thereof".

Jotham, the only surviving son of Gideon, uttered the next parable after Abimelech had killed the other 70 and taken over the judgeship of Israel:

> The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees to the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon. (Judg 9:8–15)

In 1976, Lebanese Christian leaders began turning to Israel for help in battling the PLO and their Muslim allies. After a secret meeting between Mossad (the Israeli foreign intelligence agency) and Christian militia leaders including Bashir Gemayel (his father founded the Phalange Party), Israel began supplying military aid and training to the Christian militias in Lebanon. In 1977, Israel started to equip a Christian faction of the Lebanese Army, which would be known as the South Lebanon Army (SLA). The buffer zone in the south controlled by this army would provide sufficient protection to allow Israel to open its border with Lebanon and conduct trade and provide aid to the Lebanese in the south.[84] However, two PLO orchestrated incidents provoked a more direct intervention by Israel:

On March 11, 1978, PLO terrorists landed in Haifa, Israel, hijacked a bus and drove toward Tel Aviv, firing at Israelis and killing 37 civilians. In retaliation, Israel launched Operation Litani and invaded Lebanon with 25,000 men, capturing all of Lebanon south of the Litani River. To restore peace and security, the United Nations sent a peacekeeping force to Lebanon (UNIFIL). Israel started to withdraw its troops in late March but turned the territory that it had occupied to the SLA instead of to UNIFIL.[85] A second major incident occurred on June 3, 1982 that involved terrorists from Abu Nidal, which was an organization that split off from the PLO. After an attempted assassination by this group of the Israeli ambassador to Britain, Israel used the attempt

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[82] *Lebanon, a Country Study*, 192–193.

[83] "History of Lebanon: War in Lebanon (1970 AD–1982 AD)."

[84] *Lebanon, a Country Study*, 194–196.

[85] Ibid, 196–197.

as a pretext to launch a long-planned offensive into Lebanon. This started with bombing of Palestinian targets in West Beirut, while the PLO responded by firing on an Israel settlement in northern Israel (the Galilee region). The Israeli cabinet voted to launch an invasion called Operation Peace for the Galilee. The limits to the extent of the invasion into Lebanon were to be 40 kilometers, and the goal was to drive the PLO from the south. The Israeli Defense Forces (IDF) went much farther, however, and advanced all the way to Beirut. Fighting broke out against the Syrian forces in Eastern Lebanon. In what has been described as the largest air battle in aviation history, 27 Syrian planes were shot down in a dogfight that involved as many as 200 planes in the air simultaneously.[86] The IDF encircled Beirut by June 14 and linked up with the Christian Phalange Party forces. The plan that was unfolding, which was devised by Defense Minister Arial Sharon, was to impose a "new order" on Lebanon, in which a pro-Israeli government would be established that would sign a peace treaty with Israel, and the Syrian and Palestinian forces would be expelled from the country. Fighting continued and the IDF forced the PLO and Yassar Arafat out of Beirut. During this time, Bashir Gemayel was elected president of Lebanon, who being the pro-Israeli head of the Christian Lebanese Forces, could help implement this "new order" in Lebanon.[87]

However, a series of events happened that changed the political and military landscape within Lebanon. Bashir Gemayel was assassinated on September 14, 1982. This was followed by a massacre of Palestinian civilians by Phalangist militia members at the Sabra and Shatila refugee camps with apparent support (signal flares were lit to illuminate the way to the camps) of the IDF, although they did not participate in the massacres. The political fallout from this incident resulted in the IDF leaving West Beirut, being replaced by a multinational force (MNF). Arial Sharon resigned after the investigation of the Sabra and Shatila massacres, and was replaced by Moshe Arens, who advocated a swift withdrawal of IDF forces from Lebanon. By June 1985, the IDF, sustaining heavy casualties all the way, had pulled back to a narrow security zone in the south of Lebanon, of which control was handed over to the SLA.

Meanwhile, after a series of suicide truck bombings, one of which killed 243 US Marines in a barracks in Beirut, attributed to the organization known as Hezbollah, Britain, France, Italy, and the US decided to pull their forces out of the MNF in Lebanon. That left Syria as the dominant force in Lebanon, and it moved swiftly to consolidate its power. As the civil war and the resulting chaos continued, Syria reentered Beirut in July 1986.[88] Systematically, Syria would reestablish its dominant position in areas from which it had been expelled during the Israeli invasion of 1982. By 1989, Syria was in such a superior position in Lebanon, that in October 1989, a National Assembly of Lebanon was held in which an agreement known as the Taif Accord, attempting to settle the civil war, was signed that effectively legitimized the Syrian presence in Lebanon, calling for the disbanding of all militias but not for Syrian withdrawal.[89]

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[86] *Lebanon, a Country Study*, 201–203.

[87] "The Lebanon War", Ynetnews, www.ynetnews.com/articles/0,7340,L-3284684,00.html (accessed 8/11/09), 2–3.

[88] *Lebanon, a Country Study*, 206–217.

[89] "History of Lebanon: Syrian Occupation (1991 AD–2000 AD), *LGIC*, www.lgic.org/en/history_lebanon1990.php (accessed 7/25/09).

This in effect created a proxy government controlled by Syria. The remaining predominantly Christian opposition to Syria was defeated by October 1990, effectively ending the civil war.[90]

Syria maintained their control over Lebanon for the next few years by promoting their own pro-Syrian candidates and rigging or gerrymandering the electoral process. They imposed Rafik Hariri, a wealthy businessman with ties to Saudi Arabia, as prime minister, in order to bolster a flagging economy with inflation around 130%. Through intense reconstruction, deficit spending, and authoritarian control, he was able to bring about some internal growth and resuscitation of the economy. This generated some pro-Syrian support within Lebanon, however along with the growth, there was massive corruption and graft. Over the years a nationalistic anti-Syrian movement developed. From this movement, a political party that would become known as the Free Patriotic Movement (FPM) was formed. By 1995, the FPM started winning elections in labor unions, and by 2002, were organizing mass demonstrations opposing the Syrian presence. Syria and its proxy government responded by arresting hundreds of Lebanese opposition activists from their homes and businesses, abducting and detaining people without charge.[91]

In 2002, in an election to fill a parliament spot vacated by the death of a member of Parliament, an anti-Syrian candidate, Gabriel Murr, who owned a television station (Murr TV) ran against his pro-Syrian niece who ran under her maiden name Mirna Murr. Even though security forces illegally entered polling stations and expelled journalists, and thousands of Syrians who were naturalized under a controversial 1994 law were bussed to the polls from Eastern Lebanon, Gabriel Murr still won the election by a narrow margin. The day after the election the pro-Syrian proxy government announced that they were going to annul the election, and closed down the television station owned by Mr. Murr.[92]

In 2004, the United States and France drafted a UN Security Council resolution calling for the withdrawal of Syria from Lebanon.[93] By the end of 2004, the opposition to the Syrian occupation had grown substantially. In February 2005, when former Prime Minister Hariri who had recently resigned, joined forces with an anti-Syrian group to defeat the pro-Syrian president Emile Lahoud, he and 21 others were killed when a booby-trapped car exploded adjacent to his own vehicle.[94]

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[90] "Timeline: Lebanon", BBC News, http://news.bbc.co.uk/2/hi/world/middle_east/819200.stm (accessed 8/13/09).

[91] Gary G. Gambill, "The Counter-revolution of the Cedars", *Mideast Monitor* (April/May 2006), www.mideastmonitor.org/issues/0604/0604_1.htm (accessed 7/25/09), 6.

[92] Gary G. Gambill, "Lebanese Christians: A Unified Opposition Front?", *Middle East Intelligence Bulletin* (October 2002), http://web.archive.org/web/20021020110258/www.meib.org/issues/0210.htm (accessed 8/2/09), 4.

[93] "History of Lebanon: Contemporary Lebanon (2001 AD–2004 AD)", *LGIC*, www.lgic.org/en/history_2001.php (accessed 7/25/09).

[94] Robert Fisk, "Lebanon Slides Towards Civil War as Anniversary of Harari's Murder Looms", *CommonDreams.org News Center*, March 22, 2007, www.commondreams.org/headlines07/0214-05.htm (accessed 8/31/09); Gary G. Gambill, "The

Israel (the "olive tree", the "fig tree", and the "vine") had a clear opportunity to exert control over Lebanon with a pro-Israeli government; however, it backed off under political pressure, so that Syria (the "bramble") was able to install its own "shadow" government in Lebanon. The people of Lebanon did not trust in the Syrian presence for long, and mounting opposition resulted in escalating repressive measures against them. This culminated in the assassination of a prominent Lebanese political figure and his entourage. Prophetically, "fire" came out of the bramble and devoured the cedars of Lebanon.

The two subsequent prophecies will involve three prominent men of Lebanon, and a brief biography of each will be presented next:

Samir Geagea was born on October 25, 1952 in the Beirut suburb of Ain-al-Rummanah. He studied medicine at the American University of Beirut and during this time became an active member of the Phalange Party, which became the main Christian militia fighting in the civil war at the start in 1975. He was appointed head of the Lebanese Forces northern front in the early 1980's. In 1986 he became head of the Lebanese Forces. In 1989, he approved the Taif agreement, and in 1990 he led a war against the Lebanese Army headed by Michel Aoun, when Aoun led an attack on the Lebanese Forces. He was imprisoned in Beirut by the pro-Syrian government from 1994-2005 and released on July 26, 2005.[95]

Michel Aoun was born February 17, 1935 in Harat Hreik, a suburb of Beirut. He graduated as an artillery officer of the Lebanese Army in 1959 and received additional military training in France (1958–9, 1978–80) and the US (1966). He was appointed commander of the 8th battalion of the Lebanese Army in 1982, and of the entire Lebanese Army in 1984. He was appointed to the position of interim Prime Minister on September 22, 1988, and declared war on Syria on March 14, 1989. His army was defeated by Syria after a major attack on October 13, 1990. He was exiled to France in August 1991, and he led the FPM from France during his exile and after his return on May 7, 2005.[96]

Hassan Nasrallah was born on August 31, 1960 in Beirut. In 1975, at age 15 he joined the Amal militia founded by the Iranian-born cleric Imam Musa al-Sadr. He studied Islam for 3 years in Iraq in the early 1980's, but left upon the rise of Saddam Hussein. In Iraq he was placed under the guidance of a Lebanese cleric named Abbas al-Musawi who would become the Secretary-General of Hezbollah. In 1982 he was expelled from Amal for criticizing its leaders during the Israeli invasion of Lebanon, and in 1985 joined Hezbollah. He completed his education in Islam in Iran in 1988, and returned to Lebanon in 1989. After his mentor Abbas al-Musawi was assassinated in 1992 by the Israelis, Nasrallah became the Secretary-General of Hezbollah. After making a vow to avenge Musawi's killing, a car bomb went off killing 29 people at the Israeli Embassy at Buenos Aires on March 17, 1992. He gained support in the 1990's primarily from the Shias through Hezbollah's propaganda on its television station, al-Manar, and through the party's donations to needy Shia families. His popularity increased even more when in 2000,

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Counter-revolution of the Cedars"; "Lebanon", Ynetnews, www.ynetnews.com/articles/0,7340,L-3284170,00.html.

[95] "Samir Geagea – Leader of the Lebanese Forces", www.samirgeagea.com/index.html (accessed 7/25/09).

[96] "Michel Aoun", Wikipedia, en.wikipedia.org/wiki/Michel_Aoun (accessed 7/25/09).

Israel decided to withdraw the remainder of its troops from South Lebanon, as he was viewed by many as a liberator of the South.[97] Nasrallah and Hezbollah continued to support Syria during the years prior to the 2005 Cedars Revolution and have led the opposition to the coalition government currently in Lebanon.[98]

> And the word of the Lord came unto me saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; And say, Thus sayeth the Lord God; a great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. There was also another great eagle with great wings and many feathers: and behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.
>
> Say thou, Thus saith the Lord God; shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? It shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. Yea, behold, being planted shall it prosper? shall it not utterly wither, when the east wind toucheth it? It shall wither in the furrows where it grew. (Ezek 17:1-11)

(In the next few verses of Ezekiel 17, God explains the meaning of the parable for Ezekiel's time. The two eagles are identified as the countries of Babylon and Egypt, and the highest branch of the cedar as the reigning king in Jerusalem. This gives some insight as to how the second fulfillment of the prophecy is to be interpreted.)

The new Syrian proxy government that had taken over control of Lebanon after the civil war ended in 1990, offered the primary anti-Syrian leader, Samir Geagea, head of the LF militia, a position in the government several times. He declined, and continued to resist Syrian interference in the internal affairs of Lebanon. In 1994, he was arrested on several charges including the commission of assassinations during the civil war. Human rights groups indicated that the judicial process leading to his conviction was flawed and politically motivated. He was imprisoned in the Lebanese ministry of defense (in Beirut) in solitary confinement in a small underground cell.[99]

Meanwhile, although the Taif accords of 1989 called for the disbanding of all militias, an agreement was reached between the pro-Syrian government and Hezbollah. Hezbollah was allowed to keep its arms and organize in exchange for support for Syria and its proxy

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[97] Sami Moubayed, "Who is Hasan Nasrallah?", World Politics Review, www.worldpoliticsreview.com/article.aspx?id=55 (accessed 8/2/09).

[98] Moubayed, "Who is Hasan Nasrallah?"; "Conflicting Mass Rallies Widen Lebanon's Split", Naharnet Newsdesk, www.naharnet.com/domino/tn/NewsDesk.nsf/story/B37CE44EB974F3C7C22572400055C471?OpenDocument (accessed 8/27/09).

[99] "Samir Geagea – Leader of the Lebanese Forces."

government in Lebanon.[100] Support for Hezbollah had also come from Iran, in fact, almost from its inception. In addition to military aid, through its Martyr's Foundation Iran has funneled financial aid through Hezbollah to needy Shia families in the Lebanon.[101] Hundreds of Shia families receive monthly stipends from Hezbollah. The families of those wounded, arrested by the Israelis, or who died in fighting receive free education and hospitalization.[102] Thus Hezbollah has become politically popular among the Shia population, which is making the Taif Accords and the UN resolution to disarm them very difficult to enforce.

Syria (the first "eagle") placed Samir Geagea (the "highest branch of the cedar") in prison in Beirut, a prominent "city of merchants" and trade for centuries.[103] *Syria and Iran (the second "eagle") have nurtured Hezbollah (the "low-spreading vine") and provided support. However, part of the prophecy remains to be fulfilled. The vine is going to be uprooted:*

Some recent events have not been favorable to Hezbollah. After the Harari assassination in February 2005, a mass demonstration on March 14, 2005 of over 1 million people (nearly 1/3 of the entire Lebanese population) protested the Harari assassination and called for Syrian withdrawal from Lebanon. In the face of this demonstration, Syria acquiesced and by the end of April 2005 all Syrian troops had left Lebanon; this would be known thereafter as the "Cedars Revolution."[104] The March 14 coalition, named after the date of this demonstration, formed the new government in Lebanon, with Fouad al-Siniora named as prime minister.[105] Thus, one of the two eagles that supported Hezbollah is now out of Lebanon. Secondly Hezbollah was blamed for starting the Israeli-Hezbollah war in July 2006 by kidnapping IDF soldiers in northern Israel.[106] Additionally, Samir Geagea was freed by the coalition government in 2005 after 11 years of prison, and has made a recent speech openly opposing Hezbollah since his release. He still commands a large following among the Christian communities within Lebanon.[107] So there are definite forces working against Hezbollah, although it was seen by many to have held its ground militarily against Israel in the summer of 2006 war and commands strong support among the

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[100] Sami Moubayed, "Who Is Hasan Nasrallah?"

[101] David L. Phillips, *From Bullets to Ballots: Violent Muslim Movements in Transition* (Piscataway, NJ: Transaction Publishers, 2008), 46–47.

[102] Moubayed, "Nasrallah and the Three Lebanons."

[103] *Lebanon, a Country Study*, 12, 49.

[104] "History of Lebanon: The Cedar Revolution of 2005."

[105] Gary G. Gambill, "The Counter-revolution of the Cedars."

[106] Anthony Shadid, "Inside Hezbollah, Big Miscalculations", *Washingtonpost.com*, www.washingtonpost.com/wp-dyn/content/article/2006/10/07/AR2006100701054.html (accessed 8/14/09).

[107] Marco Vicenzino, "Analysis: Post Conflict Lebanon – The Political Landscape Beyond Hizbullah", *Foreign Policy Association*, www.fpa.org/topics_info2414/topics_info_show.htm?doc_id=412544 (accessed 7/25/09).

Shia population.[108] It is yet to seen what the nature of the "east wind" will be; the prophecy is still unfolding.

> Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face. And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. (2 Kgs 14:8–9)

Michel Aoun, former Prime Minister of Lebanon, who had opposed the Syrian occupation and led what was left of the Lebanese Army against Syria until he was defeated to end the civil war, was exiled in 1991 and lived in Paris during the time of the proxy government in Lebanon.[109] After the Cedars Revolution, he was allowed to return to Lebanon to participate in the parliamentary elections of May-June 2005. Although Aoun's FPM party made a strong showing in the third round of voting, gaining 21 of the 58 seats contested, the Amal-Hezbollah alliance obtained 35 seats, and the March 14 Coalition still dominated the parliament with 72 seats.[110] In order to further his candidacy for the presidency in the 2007 elections, he recognized the need to form an alliance outside of his own movement. This led to his signing a memorandum of understanding with Hassan Nasrallah of Hezbollah in February 2006 calling for a broad range of reforms in the Lebanese government, even though Aoun's FPM had a longstanding policy of rejection of any right of Hezbollah to maintain arms.[111] This was followed by a meeting with Nasrallah after the July 2006 Israeli-Hezbollah war.[112] He agreed to give decision-making influence to Hezbollah in exchange for their support for his bid for the presidency.[113] Since this time a series of mass demonstrations to attempt to bring down the Siniora government were held, another member of the Gemayel family, Pierre, was assassinated, and the country has lurched closer to civil war again with the building up of militias, although the appointment of Michel Suleiman as the new president served as a calming influence as he was a compromise candidate

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[108] Anthony Shadid, "Inside Hezbollah, Big Miscalculations"; Sami Moubayed, "Nasrallah and the Three Lebanons."

[109] "Encyclopedia of World Biography on Michel Aoun", *BookRags*, www.bookrags.com/Michel_Aoun (accessed 7/25/09).

[110] Gary G. Gambill, "The Counter-revolution of the Cedars."

[111] Gary G. Gambill, "Memorandum of Joint Understanding between Hezbollah and the Free Patriotic Movement," *Mideast Monitor* (February 2006), www.mideastmonitor.org/issues/0602/0602_3.htm; Gary G. Gambill, "Still Standing: Aoun after the Elections," *Dysfunctions*, www.ocnus.net/artman2/publish/Dysfunctions_2/still_standing_Aoun_after_the_Elections.shtml (accessed 8/17/09).

[112] "Lebanon News Highlights", Lebanon Wire, October 14, 2006, www.lebanonwire.com/0610MLN/06101410LW.asp (accessed 7/25/09).

[113] Gary G. Gambill, "The Counter-revolution of the Cedars";"Still Standing: Aoun after the Elections."

acceptable to Aoun.[114] Hezbollah continues to inflame the tensions, in its May 2008 attack on Sunni and Druze militias in Beirut, and its implication in planning of terrorist attacks in Egypt, Azerbaijan, and Yemen in the weeks before the June parliamentary elections.[115]

An agreement was reached between Michel Aoun (the "cedar") and Hassan Nasrallah (the "thistle"), and a face-to-face meeting was held, forming a political coalition to advance the political aspirations of Aoun and provide a cover for Hezbollah's refusal to disarm. The prophecy seems to indicate that Hassan Nasrallah will be defeated and perhaps killed by an unknown "wild beast". In the original fulfillment of this prophecy Amaziah's army was defeated, but Jehoash's army did not kill him. However, Nasrallah originally became head of Hezbollah by the assassination of his predecessor by the IDF, so it would not be an unusual occurrence if this happened.

The next prophecy indicates that God is now going to move in Lebanon:

> The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. (Ps 29:5-6)

(Note: Sirion is another name used in biblical times for Mount Hermon.)

The simple message of this prophecy is that God will take direct control of Lebanon. He will bring down the mighty and lift up the meek. The references to a calf and a young unicorn suggest a rebirth of the nation.

The cedars of Lebanon prophecies have generally foretold tragedy and suffering for Lebanon, which has taken place since 1970. However these related prophesies give the promise of better days ahead not only for Lebanon but also for Israel. In these prophecies, a relationship develops between the two countries:

> Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. (Ezek 17:22–24)

This passage indicates that God will intercede and place someone from Lebanon into Israel, perhaps an evangelist or prophet whose ministry will bring forth good fruit. There are some Protestant Christian denominations within Lebanon today, although they make up less than 1% of the population.[116] *Many Christian church organizations in the region have recently provided housing and other relief for the homeless, especially Shias, that were displaced during the July*

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[114] "Timeline Lebanon"; Gambill, "Still Standing: Aoun after the Elections."

[115] Gambill, "Still Standing: Aoun after the Elections."

[116] "Lebanon: International Religious Freedom Report 2005," US Department of State, http://www.state.gov/g/drl/rls/irf/2005/51604.htm, accessed 10/31/09.

2006 Israeli-Hezbollah war.[117] *It may be that one anointed from these believers will be called on this mission.*

In the next passage the Lord calls for His chosen people:

> O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, ye are our gods: for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, what have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. (Hos 14:1–8)

The fruit produced from the ministry of the anointed immigrant from Lebanon will bring about a revival (note the use of the word "revive") in Israel. The influence of Lebanon is evident here: even the smell of Israel will become as the smell of Lebanon.

The relationship between the two countries grows more intense:

> Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lion's dens, from the mountains of the leopards. Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: A fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out, Let my beloved come into his garden, and eat his pleasant fruits. (Song 4:8–16)

A close, loving bond develops between the lover, the north wind, that represents Lebanon and the beloved, the south wind, representing Israel. The smell of Israel becomes as the smell of Lebanon, a rich, fragrant odor of all the best spices. The mention of frankincense and myrrh, given as gifts by the Magi, and of the well of living waters, familiar to us from the story of the Samaritan woman at the well, introduce Jesus into the scene. The streams from Lebanon strongly suggest a movement of the Holy Spirit from Lebanon to Israel.

Now we will see the fruits of this bonding between Lebanon and Israel:

> Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase

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[117] Dale Gavlak, "They Know We Are Christians", *Christianity Today*, www.christianitytoday.com/ct/2006/october/13.130.html (accessed 7/25/09).

> their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. (Isa 29:17-24)

The prophecy proclaims that as a result of Lebanon turning into a fruitful field, Israel will turn from its iniquity, and trust in the Holy One of Israel, Jesus Christ. The descendants of those who once murmured, the Israelites led by Moses through the wilderness, will learn the true doctrine, sanctifying Jesus and fearing God.

Now we see the final end result, the fulfillment of the following prophecy:

> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. (Rom 11:25–27).

The covenant between God and Israel is now fulfilled. The blind now see, they turn away from ungodliness, and God takes their sins away. All Israel is saved by the Deliverer, Jesus Christ. Praise God!

To conclude the narrative, here is a final word from God through His prophet Isaiah, to all of us cedars of Lebanon:

> For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. (Isa 2:12-17)

Chapter 10: Dating the End of World History and the Start of the Millenial Reign of Christ

A first attempt to establish a biblical chronology for the end times in terms of the modern Gregorian calendar system in use today, will be to determine an accurate date for the Exodus, if possible, and then to apply the previous equation to project a time for the millennial reign of Christ. The route to the Exodus date that nearly all biblical chronologists have taken is to (1) select a well-established Gregorian date from Babylonian history that can be cross-referenced against scripture, such as the Babylonian capture of Jerusalem and subsequent fall of Judah that archeological evidence indicates to be sometime between 588 and 586 BC, (2) establish a chronology of the period between the division of the Israel into the kingdoms of Judah and Israel (known as the schism or the disruption) and the fall of Judah to determine the year of the schism, (3) calculate the 4th year of Solomon's reign, the year the building of the temple of Jerusalem was started, and (4) calculating a date for the Exodus by applying 1 Kings 6:1, which states that the building of the temple was started 480 years after the Exodus. The problem with this approach is that one must then tackle the chronology of the kings of the divided kingdom, which has long been a challenge to chronologists. The problem is accurately described by Dr. Floyd Nolen Jones in his book on biblical chronology, in which he points out that if one adds up the years of reign of the kings of Israel and Judah listed in 1 and 2 Kings during the period in which these two kingdoms coexisted, one gets 20 more years in total for the kingdom of Judah than for Israel.[118] The chronologist must then attempt to reconcile the difference by (1) assuming the longer span of Judah is substantially correct, and propose one or more time periods of Israel for which no king reigned (known as an interregnum), (2) assume the shorter span of Israel is more accurate, and propose one or more periods of overlapping reigns of kings of Judah (co-regencies), or (3) some combination of the above. An accurate determination of the Exodus date, from the previous analysis, would lead to the knowledge of the date of the return of Jesus Christ. He who is coming to judge the world should not be expected to announce his arrival in advance, and indeed scripture indicates that this day will come "as a thief in the night."[119] However, from the abundance of chronological information in scripture about the divided kingdoms, and the specificity of the prophecies of Daniel and others, it is clear that he wants the body of Christ to know when the time of his arrival is near, and has given us the scriptural directives needed to achieve this.

Dr. Jones gives an important insight into a tool that can be used to aid in establishing the time period between the schism and the fall of Judah.[120] He invokes a prophecy that states that God instructed Ezekiel to lay on his left side for 390 days, one for each year of the iniquity of Israel.[121] Jones gives compelling reasons that the 390 years extended to the Babylonian capture

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[118] Jones, *The Chronology of the Old Testament*, 109–110.

[119] 2 Pet 3:10.

[120] Jones, *op cit*, 132–135.

[121] Ezek 4:4–6.

of Jerusalem, in that Judah contained large numbers of immigrants from the deposed Northern Kingdom and thus had representative populations from all the tribes of Israel. He then postulates that the beginning of the 390 years was during the first year of the reign of Jeroboam I, when he set up the golden calves at Dan and Bethel, thus fixing the start date at the year of the schism. However, the same logic that Jones used to extend the end date forward to the fall of Judah would also apply to moving the start date back. Before the schism, all twelve tribes of Israel were represented in the united kingdom of Israel under the reign of Solomon. As 1 Kings 11 makes clear, the idolatrous sins of Judah did not start with Jeroboam, son of Nebat, but instead with Solomon, son of David, who worshipped various false gods of neighboring countries and, by setting up high places for their worship, encouraged the people of Israel to do the same. Sir Robert Anderson, in fact, placed the start date of the 390 years at the date in which the prophet Ahijah delivered the message from God to Jeroboam that he would be given ten tribes of Israel to reign over.[122] This event was presumed by Anderson to be about 2 years before the schism, a plausible assumption since some time would be required for Jeroboam's flight to Egypt and subsequent return after the death of Solomon. This is evidently the latest reasonable date for the start of the 390 years, since God's wrath had clearly been provoked by the idolatry at this time.[123] Brad Aaronson, in his chronology of the Israel kingdoms, placed the start date at the prophecy of warning given by God to Solomon in the 24th year of his reign.[124] It is not clear when this idol worship began, but the relationship between God, Solomon, and the people of Israel was apparently still close at the time in which the Ark of the Covenant was brought to the temple during the dedication in the 12th year of Solomon. Scripture states that the glory of the Lord filled the temple at this time.[125] Thus, although possible, it is difficult to envision the idol worship or other gross iniquity of Israel starting before this time. If a date of 586 BC is selected for the fall of Judah (and the last year of the iniquity of Israel) and 389 years added for the remainder of the period of iniquity, a date of 975 BC is obtained. If this date is assigned to (1) the 12th year of Solomon's reign, and (2) the date of Ahijah's prophecy to Jeroboam (given by Anderson), this results in a range of reasonable dates for the schism of 973–947 BC. This represents a conservative estimate of an acceptable date range for the schism, since chronologies leading to dates outside of the range would be expected to deviate significantly from scripture. One example of this is the schism date of 931/930 BC proposed by Dr. Edwin Thiele, who postulated numerous co-regencies in Judah and a rival kingdom in Israel, and dismissed certain scriptural synchronisms in 2 Kings as late editing errors, to strictly adhere to accepted dates from Assyrian archeological findings.[126] A second example is the chronology presented by Martin Anstey, who proposed an 11 year interregnal period between Kings Amaziah and Uzziah of Judah in contradiction to the scriptural testimony that the people made Uzziah king in place of

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[122] Sir Robert Anderson, *The Coming Prince*, 19 ed. (Grand Rapids, MI:Kregel Publications, 1975), 26–27 footnote.

[123] 1 Kgs 11:29–43; 12:1–3.

[124] Brad Aaronson, *The Jerusalem Chronology of the Israelite Monarchies* (1989), http://starways.net/lisa/essays/jcim.htm, 14–15.

[125] 1 Kgs 8:1–11.

[126] Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings*, 61–65; 129–137.

Amaziah, thus extending the total time span of the kings of Judah and yielding a schism date of 982 BC.[127] Examples of schism dates that fall within the range are the 973 BC date of Archbishop James Ussher and the 960 BC date of Brad Aaronson (both adjusted to a 586 BC date for the fall of Judah).[128] Each of these dates result from chronologies which, although differing in approach, strictly adhere to the synchronisms and length of reigns indicated in scripture.

Having established an acceptable date range of 973–947 BC for the schism, the subtraction of 37 years from each date gives a range of 1010–984 BC for the 4th year of Solomon's reign. Subtraction of 479 additional years gives 1489–1463 BC for the span of reasonable years for the Exodus. Finally, by substituting these dates in turn for X in the proposed end times equation yielding E, a date range for the time of the end is established as 2012–2038 AD.

The 3½ millennia of Daniel's vision, as seen in the previous analysis, lead to a range of possible years for the Second Advent. A much more precise chronology which is well within the limits of this established range is obtained by consideration of the third structural element, the two days of the Lord of Hosea 6:2. Presuming that the date of the crucifixion of Jesus is known, 2 days may be added to give the date of his resurrection and first day of appearance to Mary and the disciples. Knowing that he appeared 40 days on the earth, the 39 additional days of his appearance, when added to the date of his resurrection give the date of his ascension from the Mount of Olives.[129] Then, by an earlier analysis, precisely 2000 years (solar, not prophetic) years later, the descent of Jesus down to the Mount of Olives is to occur.

An in-depth determination of the possible dates for the crucifixion of Jesus appears in the book, *Handbook of Biblical Chronology* by Jack Finegan. He gives scriptural references which strongly indicate a Friday Nisan 14 or Friday Nisan 15 date for the crucifixion. He points out that since the baptism of Jesus is reasonably fixed between 26–29 AD, and the length of his ministry between 1 and 4 years, that his crucifixion must have been between 27–34 AD. However, this constraint along with the criteria of a Friday Nisan 14 or 15 crucifixion, allows for only 4 possible dates which meet these conditions. With a Friday Nisan 15 crucifixion, the possible dates are April 11, 27 AD, and April 23, 34 AD. However, Finegan points out that these dates are on the extreme fringe of the expected range and thus are not probable. If a Friday Nisan 14 date is assumed, then the possible dates are April 7, 30 AD and April 3, 33 AD.[130] The latter two dates, after applying the 2 days until the resurrection and the additional 39 days to the ascension, yield ascension dates of Thursday, May 18, 30 AD and Thursday May 14, 33 AD. Then adding 2000 solar years or 730,484 solar days to these dates, projects the following probable dates for

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[127] Martin Anstey, *The Romance of Bible Chronology*, Vol. 1 (London: Marshall Brothers, Ltd, 1913), 183–185; Ibid, Vol.2, 22; 2 Kgs 14:21.

[128] Archbishop James Ussher, *The Annals of the World* (1658), revised by Larry and Marion Pierce (Green Forest, AR: Master Books, 2003), 67–68; Aaronson, *The Jerusalem Chronology of the Israelite Monarchs*, 48–51.

[129] Acts 1:3.

[130] Jack Finegan, *Handbook of Biblical Chronology*, 359–363.

the Second Coming of Jesus: Wednesday, May 15, 2030 AD or Wednesday, May 11, 2033 AD. A Wednesday parousia is significant in that it is the 4th day of the week, or the day of the appearance of the sun in the Creation week. Thus the "Sun of righteousness," returning to earth on the 4th day of the week completes the antitype of the type presented in the Genesis 1 account of Creation day 4.

The fixed framework established by the three symbolic biblical prophecies in terms of days of the Lord, which were presented in Chapter 2, provide a means of compiling a chronology of key events from the beginning to the end of world history as described or prophesied in the Bible. In Table 4 a chronology is presented based on a 30 AD crucifixion and ascension date of Christ, while also selecting the generally accepted date of 586 BC for the fall of Judah.

TABLE 4

A Chronology of Scripturally Significant Events in World History

Event	**Day of the Lord**	**Year of Man (AH)**	**Gregorian Date (BC/AD)**
Creation	0	0	—
1st day of man	1	1	3971 BC
Flood	2	1656	2315
Abraham's sojourn begins	3	2070	1901
Isaac born - 1st affliction period start	3	2100	1871
Exodus – sojourn and 1st affliction period end	3	2500	1471
1st temple construction start	3	2980	991
Schism	4	3016	955
Fall of Israel (Northern Kingdom)	4	3252	719
Fall of Judah (Southern Kingdom) destruction of 1st temple	4	3385	586
2nd temple construction start	4	3435	536
Birth of Jesus	4	3967	4 BC
Crucifixion and ascension of Jesus	4	4000	30 AD
2nd temple destroyed	5	4040	70

TABLE 4

A Chronology of Scripturally Significant Events in World History

Event	Day of the Lord	Year of Man (AH)	Gregorian Date (BC/AD)
Ottoman Empire conquers Jerusalem - start of 2nd affliction period	6	5487	1517
British forces enter Jerusalem ending Ottoman rule - end of 2nd affliction period	6	5887	1917
State of Israel founded	6	5917	1948
Civil war in Lebanon begins	6	5945	1975
Civil war in Lebanon ends	6	5960	1990
Cedar Revolution in Lebanon	6	5975	2005
Second Advent of` Christ	6	6000	2030

Returning back to one of the crucifixion dates considered to be improbable by Finegan, the April 11, 27 AD date, although unlikely, cannot be totally dismissed from the present discussion for the following reason: this date projects to a parousia year of 2027 AD. An event that occurred 100 years prior to this year may have been intended by God to have symbolic significance. An earthquake of 7.25 magnitude occurred 17 miles north of the city of Jericho, near the town of Damia, which resulted in landslides that blocked the Jordan River for 21½ hours.[131] Many earthquakes have been recorded throughout the years in the Palestine region.[132] However the significance of this earthquake is that the town of Damia is an Arabic rendering of the original name of the town, Adam.[133] This was the town in Joshua's time where the waters of the Jordan River were stopped by the God so that the wandering Israelites could cross over on dry land into

[131] Tina M. Niemi, Zvi Ben-Avraham, "Evidence for Jericho earthquakes from slumped sediments of the Jordan River delta in the Dead Sea," *Geology*, May 1994, http://geology.geoscienceworld.org/cgi/content/abstract/22/5/395 (accessed 8/24/09); D.H.K. Amiran, E. Arieh, "Regional Seismic Activity" (condensed from *Israel Exploration Journal*, Winter 1994), The Urantia Book Fellowship, http://urantiabook.org/graphics/doc328.htm (accessed 8/24/09).

[132] D.H.K. Amiran, E. Arieh, "Regional Seismic Activity."

[133] Colin Humphreys, "Can Scientists Believe in Miracles?", The Faraday Institute for Science and Religion - Lectures, March 2 , 2004, www.st-edmunds.cam.ac.uk/cis/faraday/Lectures.php (accessed 8/14/09).

the promised land of Canaan.[134] It is important here to consider the following scriptural passage, spoken by Jesus at the Mount of Olives:

> For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. (Matt 24:7–8)

Perhaps this earthquake was intended to be a harbinger of the great earthquake to occur at the Second Coming of Jesus, 100 years later, when he descends to the Mount of Olives. In light of this, a projection of subsequent dates from an April 11, 27 AD crucifixion date is in order. Adding 41 days to obtain an ascension date as above, yields an ascension date of Thursday, May 22, 27 AD, and adding 2000 solar years gives a potential Second Advent date of Wednesday, May 19, 2027 AD.

In a January 2004 news article by Jason Keyser of the Associated Press, entitled "Jerusalem's Old City at Risk in Earthquake," which also mentions the 1927 Jericho earthquake, the following statement appears:

> "Some Israeli scientists have warned that another major earthquake appears likely to strike the Holy Land in the next 50 years."[135]

The reporter was likely unaware that there are biblical grounds to indicate that this may be the greatest, and the last, earthquake to be experienced by mankind.

The following question must now be addressed: does the above determination violate any scriptural prohibition against knowing the day and hour of the return of Jesus? The biblical passages relevant to this question are found in Matthew and Mark:

> But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. (Matt 24:36–39)

This passage indicates that no one knew at that time (present tense used) the day and hour in which the coming of Jesus would be except the Father. The passage also described a state in which people will be going about their daily business, unaware of what is about to happen. However, the example of the days of Noah before the Flood leads to an observation. Noah was informed ahead of time that the earth was going to be destroyed by a flood, and he was told seven days in advance when the rain was going to start. It is not unscriptural to think that God, as the time of the Second Coming of Jesus draws near, will want believers to know when it will occur, perhaps to the precision of the year and the day.

> But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and

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[134] Josh 3:15–16.

[135] Jason Keyser (AP), "Jerusalem's Old City at Risk in Earthquake," *msnbc*, January 19, 2004, www.msnbc.msn.com/id/3980139/ (accessed 4/25/07).

> to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning. Lest coming suddenly, he find you sleeping. And what I say unto you I say unto all, Watch. (Mark 13:32–37)

In this passage, emphasis is given to the lack of knowledge of believers as to the exact schedule (day and hour) of his arrival. Neither this nor the previous passage precludes future believers from knowing the year or even the day. Thus the previous projection of dates do not violate any scriptural directive, and the fact that sufficient information in scripture exists to make such a determination indicates that God intends that believers should have a reasonable awareness of the date of the Second Advent.

What is the value of knowing when Jesus will come? It allows believers to plan accordingly, especially when the time is near. They can then step up their encouragement of family members and friends to get closer to God through prayer and study of the Word, and those that are not saved to give their lives to Jesus. Seeing the goal ahead encourages us to stay vigilant and to "watch."

Chapter 11: The Great Day of the Lord: The Millenial Reign of Christ

The great day of the Lord will start out as a rescue mission. Israel will be surrounded and invaded by armies of the enemy. This is described in the book of Ezekiel as the invasion of Gog and Magog, and in Revelation as the battle of Armageddon.[136] At that time the sun, moon, and the stars will be darkened, and stars will fall from the sky (possibly indicating an intense period of meteor showers).[137] Then the sound of a trumpet will be heard, and Jesus will appear in the sky with the heavenly host of angels, who will gather the elect from all four quadrants of the earth.[138] The dead in Christ will arise and be received first, followed by all the living that have followed Jesus and not taken the mark of the beast.[139] Then, by the power of his voice, Jesus will execute judgment upon the unrighteous.[140] A great earthquake will occur as Jesus descends to the Mount of Olives, causing reverberations and aftershocks throughout the world.[141] A great rift in Jerusalem will result, moving half of the mountains north, and half south.[142] Even the most proud and haughty people that have never been in fear of God, will tremble with fear at the coming of Jesus.[143] Unrepentant sinners will be purged from the land.[144] There will be many dead bodies lying around for vultures and other fowl to feast upon.[145] The temple from which Jesus will rule is delivered from heaven to the city of Jerusalem.[146] The elect of the Jewish people will be restored to the nation of Israel and Jerusalem.[147] Satan will be bound up and cast into the bottomless pit for the millennium.[148] For seven months travelers in Israel will be employed to

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[136] Ezek 38:1–16; Rev 16:12–16.

[137] Matt 24:29; Isa 13:10; Joel 3:15.

[138] Zeph 1:16; Matt 24:30–31; 1 Thess 4:16–17.

[139] 1 Thess 4:16–17; Rev 20:4.

[140] Rev 19:15.

[141] Ezek 38:19–20; Joel 3:16.

[142] Zech 14:4–5.

[143] Isa 13:6–7, 11.

[144] Joel 3:12–13; Zeph 1:3, 6, 17–18; Rev 19:21.

[145] Matt 24:28; Rev 19:21; Ezek 39:17–20.

[146] Ezek 41:1–26; 43:1–5; Rev 11:19.

[147] Ezek 39:25–29; Dan 12:1; Isa 10:20–22; Rom 11:26–27; Rev 7:4–8.

[148] Rev 20:1–3.

bury the bodies and bones of the dead, and for seven years weapons will be destroyed.[149] Jesus will establish a righteous and strict reign upon the earth for 1000 years.[150] The city of Jerusalem will be renamed Jehovah-Shammah (the Lord is there).[151] The priesthood, animal sacrifices, and burnt offerings will be reinstituted.[152] The twelve tribes of Israel will receive equal portions of land for their inheritance.[153] The millennial reign of Christ will be the true Sabbath rest for God and his saints, as typified by the seventh day rest of God during the Creation week.[154] Satan will be released for a short time at the end of the millennium.[155] All people living at that time will be given a chance to choose their final destiny. Many choose to rebel, and they are quickly defeated and destroyed.[156] The old earth and sky then disappear. This marks the eighth day and a new beginning.[157] The new heaven and earth come into being, and the city of New Jerusalem appears.[158] There is no more darkness, and no temple is found in the city.[159] Animals and people dwell together there in safety.[160] The street of the city is paved in gold.[161] The presence of God will keep the city in brightness all the time.[162] No sin or unrighteousness can penetrate into the city.[163] People will live in complete fellowship with God for all eternity, and there will be no sorrow or pain.[164] The eighth day of the Lord is not a 24 hour day or a millennial day. It is not a symbolic day with a duration unknown to mankind. The eighth and final day of the Lord is a day with a definite beginning — but no end.

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[149] Ezek 39:9–13.

[150] Rev 19:11, 15; 20:4.

[151] Ezek 48:35.

[152] Ezek 44:13–46:24.

[153] Ezek 48:1–29.

[154] Gen 2:1–3; Heb 4:4–11.

[155] Rev 20:7.

[156] Rev 20:8–9.

[157] Mark 16:9; Rev 21:1, 5.

[158] Isa 65:17; Rev 21:1–2; 2 Pet 3:13.

[159] Rev 21:22–25.

[160] Isa 65:25; Hos 2:18.

[161] Rev 21:21.

[162] Rev 21:23–25.

[163] Rev 21:27.

[164] Rev 21:3–4; 22:5.

Chapter 12: An Appeal to Those Readers Who Are Not Yet Believers

There is no alternative that is better than a Christ-centered life. Jesus has made it simple for us to follow: love God with all your heart and all your soul and all your mind — easy to follow but difficult to fully obey. For loving people with the kind of love Jesus possessed means he had to bear tremendous suffering and sorrow, even before he suffered on the cross. That is why we need to turn from our sinful, self-centered lives, accept his sacrifice, and turn our lives over to him. We need to be a blessing and a help to Jesus in spreading his message of love throughout the world. This is the abundant life Jesus spoke of. Then we can be ready, and prepare our families and loved ones for the series of world events that are rapidly unfolding.

I have attempted to convey the truth by yielding to the guidance of the Holy Spirit as best I could. I have tried to connect everything I have stated in this book closely to scriptural passages or reliable sources. To the extent that I have made some mistakes is due to weakness of the flesh and not to anything lacking in God's word. I will end this book with one thought for the skeptical: everything cannot be a lie. Something has to be true. What is it? Present your best case now, and one which answers all the main questions, including the most important one — why? Deal with the hard questions. How can things such as love, beauty, and wisdom exist, which can only be appreciated and never adequately described? If you can come up with a more in depth, consistent, and all-encompassing explanation than what is given in the pages of Holy Scripture, please do so, and publish a book so that we can all benefit from it. And, as an aside, could you include a chapter that will give me an inner peace, sense of direction, hope for the future, and desire to do good things for other people that exceeds what I've been experiencing since October 31, 2004, when I gave my life to Jesus Christ. I would willingly be the first to accept your new direction. Until then, with the grace of God, I will continue to read and study the Bible, stay in prayer, gather with fellow believers, and seek to do the things that Jesus would have me to do on this earth — until he comes. Please join me.

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Index

Aaronson, Brad, 50–51
Abimelech, 39
Abu Nidal, 39
Abraham, 19–21, 26–27, 48, 52
Adam, biblical town of, 53
Affliction, 400 years of: 1st fulfillment, 20–21, 52;
  2nd fulfillment, 26, 53
Ahijah, prophecy of, 50
Aliyah, 28–32
Allenby, General, 25–26
Al-Musawi, Abbas, 42
Al-Sadr, Musa, 42
Al-Siniora, Fouad, 44
Amaziah: interregnal period, 50;
  thistle of Lebanon in prophecy, 45–46
American University of Beirut, 42
Anderson, Sir Robert, 50
Anno Hominis (years of man), 19
Anstey, Martin, 50
Aoun, Michel, 42, 45–46
Arab Higher Committee, 31
Arabs, Palestinian, 30–32
Arafat, Yassar, 40
Arens, Mosha, 40
Ark of the Covenant, 50
Armageddon, Battle of, 56
Arz el-Rab (cedars of God), 35
Ascension of Christ, 17, 19, 54
Assad, Hafaz, 38
Assyria, archeology of, 50

Babylon, 22, 43, 49
Bar-Kochba rebellion, 28
Barnabas, Epistle of, 9
Balfour Amendment, 26, 30
Bede, The Venerable, 10–11
Begin, Menachem, 32
Beirut, 37–40, 42–44, 46
Ben-Gurion, David, 29, 31–32
Ben-Yehuda, Eliezer, 29
Biltmore Program, 32
BILU, 28
Black September, 37
Bolshevik movement, 29

Bramble (in prophecy), 39, 42
Britain. Great, 25, 30–32, 37
British Mandate, 30–32, 37
Bunyan, John, 11
Bush, George W., 36

Canaan, 14–15, 27, 54
Cedars Revolution, 36, 44–45
Cedars of Lebanon: biblical prophecies, 35–48;
  medieval prophecy, 34–35;
  trees, 35, 37
Chamberlain, Neville, 31
Christians, Maronite, 37
Clarke, Adam, 12
Creation: 5–12, 19, 52

Damia, town of, 53
Daniel, prophecies of, 13–14, 19
Darby, Charles Nelson, 11
Days of the Lord: active role of God during, 6;
  prophetic significance of, 6;
  symbolic nature of, 6–7
Descent of Christ, 51, 54, 56
Dispensationalism, 11
Dolan, Walter, 12
Druze, 46
Dry bones, 14–15

Earthquake: from descent of God upon Mt. Sinai, 18;
  from descent of Christ in Second Advent, 54, 56;
  1927 Jericho, 53–54;
  predicted, 54;
  sign of the times, 54
Effendi, 25
Egypt, 7, 19, 43
Elijah, two witnesses Moses and, 13–14
Exodus, departure of Israelites from Egypt in, 14–16, 19–21, 51–52
Ezekiel: prophecies of, 15–16, 43, 49–50

Finegan, Jack, 51
Flood, in Bible, 20, 54
Free Patriotic Movement (FPM), 41–42, 45
France, 37, 40–42
French mandate, 37

Geagea, Samir, 42–44

Gemayel, Bashir, 39–40
Gemayel, Pierre, 45
Genesis: account of Creation in, 7, 9, 11;
account of affliction of the seed of Abraham in, 20
Gog and Magog, invasion of, 16, 56

Hadrian, 28
Haran, 20–21
Harari, Rafik, 41–42
Ha-Shomer, Jewish self-defense group in Palestine, 29
Hebrew University of Jerusalem, 31
Herzl, Theodore, 29
Hezbollah, 40, 42–47
Hitler, Adolph, 31
Hippolytus, 10
Holocaust, 31–32
Hosea, prophecies of, 17, 47
Hussein, King (of Jordan), 37
Hussein, Saddam, 42

Iran, support of Hezbollah by, 44
Iraq, 37, 42
Irenaeus, Bishop of Lyon, 10
Irgun, 32
Isaac, 20–21
Isaiah, prophecies of, 28, 34–36, 47–48
Israel, ancient nation of, 14, 49;
children of (Israelites), 14, 17, 19;
embassy in Buenos Aires of, 42;
everlasting kingdom of 14;
kings of divided nation of, 22–24, 49–50;
people of, 14–15, 28
promises of God concerning land of, 27–28, 32;
restored nation of, 15, 28–33, 35;
spiritual condition of, 15;
spiritual revival of, 15–17, 47–48;
war with Hezbollah of, 44–45
Israel Institute of Technology, 31
Israeli Defense Forces (IDF), 40, 44, 46

Jehovah-Shammah (the Lord is there), 57
Jerusalem, 6, 17, 25, 28, 30–32, 35, 49, 56–57
Jerusalem, New, 57
John the Baptist, 7
Jones, Floyd Nolen, 20, 49
Jordan, country of, 37;

river, 53
Joseph, dream of, 7
Jotham, prophecy of, 39.
Judah, kingdom of, 49;
fall of, 21, 24, 49–51;
kings of, 22–24, 49–50

Keyser, Jason, 54
Kibbutz, 29–30
King David Hotel, bombing of, 32
Kyle, Richard, 12

Lactantius, 10
Lahoud, Emile, 41
League of Arab States, 38
Lebanese Forces, 40, 42
Lebanese Front, 38
Lebanon, civil war in, 38, 40–41;
confessional system of government in, 37;
economic disparity of, 37;
future bonding with Israel in prophecy of, 46–48;
independence from France of, 37;
Israeli military operations in, 39–40, 44–45;
Syrian involvement in and control of, 38–45
Lehi, 32
Lerner, Robert, 34
Lord Moyne, assassination of, 31

Mamluks, 25, 34
March 14 Coalition, 44
Marines, US, 40
Martyr's Foundation, 44
Masoretic Text, 12
Messiah, 4, 6, 15, 17
Millenium, 9–12, 16, 19, 56–57
Millenarian (chiliast), 9.
Miller, William, 17
Mongol hordes, 34
Monk, Cistercian, 34
Mosaic Law, 15, 17
Moses, 6, 9, 13–14, 17–18
Moshav, 30
Mossad, Israeli foreign intelligence agency, 39
Mt. Sinai, 18
Murr, Gabriel, 41
Murr, Mirna, 41

Napoleon, 25
Nasrallah, Hassan, 42–43, 45–46
National Assembly of 1989, 40
Nisan, Hebrew month of, 51
Noah, 54

Olives, Mount of, 54, 56
Operation Litani, 39
Operation Peace for the Galilee, 40
Ottoman Empire, 25–26, 28–30, 36

Palestine, 25–26, 28–32, 53
Palestine Liberation Organization (PLO), 37–40
Partition, United Nations plan concerning Palestine for, 32
Parousia, see Second Advent
Pasha, Jemal, 30
Pashas, 25
Petah Tikvah (Gateway of Hope), 28
Phalange Party, 38–40, 42
Pogroms, 28–29
Pope Innocent III, 34
Prince of Peace, 36
Psalms 90:4 and 2 Peter 3:8, association of day of the Lord with millennium of mankind given in, 6–7, 15

Rapture, 18
Revelation, prophecies from the book of, 13, 15, 56
Rothschild, Baron Edmond de, 28
Russia, 28–30, 32

Sabbath rest, 6, 9–11, 57
Sabra and Shatila massacres, 40
Samuels, Sir Herbert, 30
Schism, 21–22, 49–52
Scofield, C.I., 7, 11
Second Advent (Second Coming), 8–9, 16–18, 51–55
Septuagint, 12
Sharon, Ariel, 40
Shia Muslim, 37, 44–46
Sojourn, Abraham and his descendants' 430 year, 19–21
Solomon, 35–36, 50–51
South Lebanon Army (SLA), 39–40
Soviet Union (see Russia)
Sunni Muslim, 37, 46
Syria, 26, 37–45

Taif Accord, 40, 42
Talmud, Babylonian, 4, 9, 13, 17
Temple in Jerusalem:
  1st, 35, 49, 52;
  2nd, 9, 35, 52
Terah, 20–21
Thiele, Dr. Edwin, 12, 50
Tribulation, 16
Transfiguration, 13–14
Truman, Harry, 32
Trumpet, 18, 56
Turks, see Ottoman Empire

Ukraine, persecution of Jews in, 30
United Nations, 32, 41
United Nations Educational, Scientific, and Cultural Organization (UNESCO), 35
United Nations Interim Force in Lebanon (UNIFIL), 39
United Nations Special Commission on Palestine (UNSCOP), 32
United States, 30, 32, 41
Ussher, Archbishop James, 11–12, 51
Ur of Chaldees, 20–21

Victorinus, 10

Wailing Wall, access dispute concerning, 31
Weizmann, Chaim, 30
White Paper, 31
World Heritage List, 35
World War I, 25, 30, 36
World Zionist Organization, 29–30

Zechariah, prophecy of, 37;
Zionist Congress, convening of first, 29